

THE
Marchioness DE LAMBERT'S
LETTERS^K
TO HER
SON and DAUGHTER,
ON
TRUE EDUCATION,
&c. &c. &c.

Translated by
Mr. ROWELL.



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M DCC XLIX.

ST. JAMES'S CATHEDRAL

THE TOWER

TO THE

CHURCH OF

ST. JAMES

40.
7.
138.





TO

The Right Honourable

Lady BETTY CECIL,



YOU have seen, Madam, when the Sun is rising from the East, a beauteous Splendor spread itself around, awaking Nature from its calm Repose, and stimulating every thing to Action: So are our Thoughts quickened into Attention, and

A 2

Reflection,

Reflection, on the Nature and Genius of the following Performance, when Lady BETTY CECIL deigns to embellish it, by appearing in the Frontispiece, and by her bright Presence, awakes the Reader into unavoidable applause.

We know nothing of the celestial Luminary, but that it warms and brightens, we are utter Strangers to its internal Glory ; we can penetrate farther into those amiable Beings who are next in Beauty to Angels, and from the Countenance form some Judgment of the happy Disposition of their Minds ; but when we see them move, and act, as becomes the Dignity of their Natures, we conclude them meriting the highest Regard presuming Mortals can pay, or such shining Qualities demand.

In you, Madam, we have the Happiness of seeing, not only, the Descendant of that truly great Man, whose Wisdom and
Virtues

Virtues contributed to make one Princess immortal, the Nation rich, prosperous and happy, a Foundation laid whereon we stand a great and noble People; but also conspicuous by your own Worth, which is better than being the Heir of Ten Thousand illustrious Ancestors. High Descent is merely accident, but a Mind serenely brilliant, a Heart beneficent and tender, and a graceful Conduct, that must command every ones Esteem in an eminent Degree, stamps distinguished Merit on the Person, and sets Lady BETTY out to the View of the World in all her genial Lustre.

You must not then, Madam, be surpriz'd, on seeing the Outlines of your Picture attempted by a rude Hand, and set at the Head of a Work, which, none but you could so properly introduce; as it is intended, by so happy an Example, to bring Virtue into Fashion, and to make a right Turn of thinking the highest, and most splendid Embellish-

bellishments of a female Character: Hence many who are blind to Instruction, will have their Eyes open to Imitation, and they who may inconsiderately neglect the just and prudent Dictates of the Marchioness *De Lambert*, will take a Pride in attempting to assimilate with Lady BETTY CECIL.

This, Madam, will give a new Cast to female Pursuits, and make our Women as much admired by the Neighbour-Nations for their good Sense, as for their Beauty, and confirm our general Character, as amiable, as I hope, it is brave. Need I then, Madam, ask you Pardon, or attempt to excuse my Presumption, since I put you here, because you only command the Place I have given you, and if my Pencil has proved defective, you will be pleased to consider there are some Beauties too highly finished by Nature, to be copied by Art; so that were I the most eminent Master, I could only expect to be considered in the same Light as the rustic Actors

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Actors are by *Theseus* in the * Play. Happy
in being permitted to express how much I
sincerely wish to be,

Madam,

Your Ladyship's

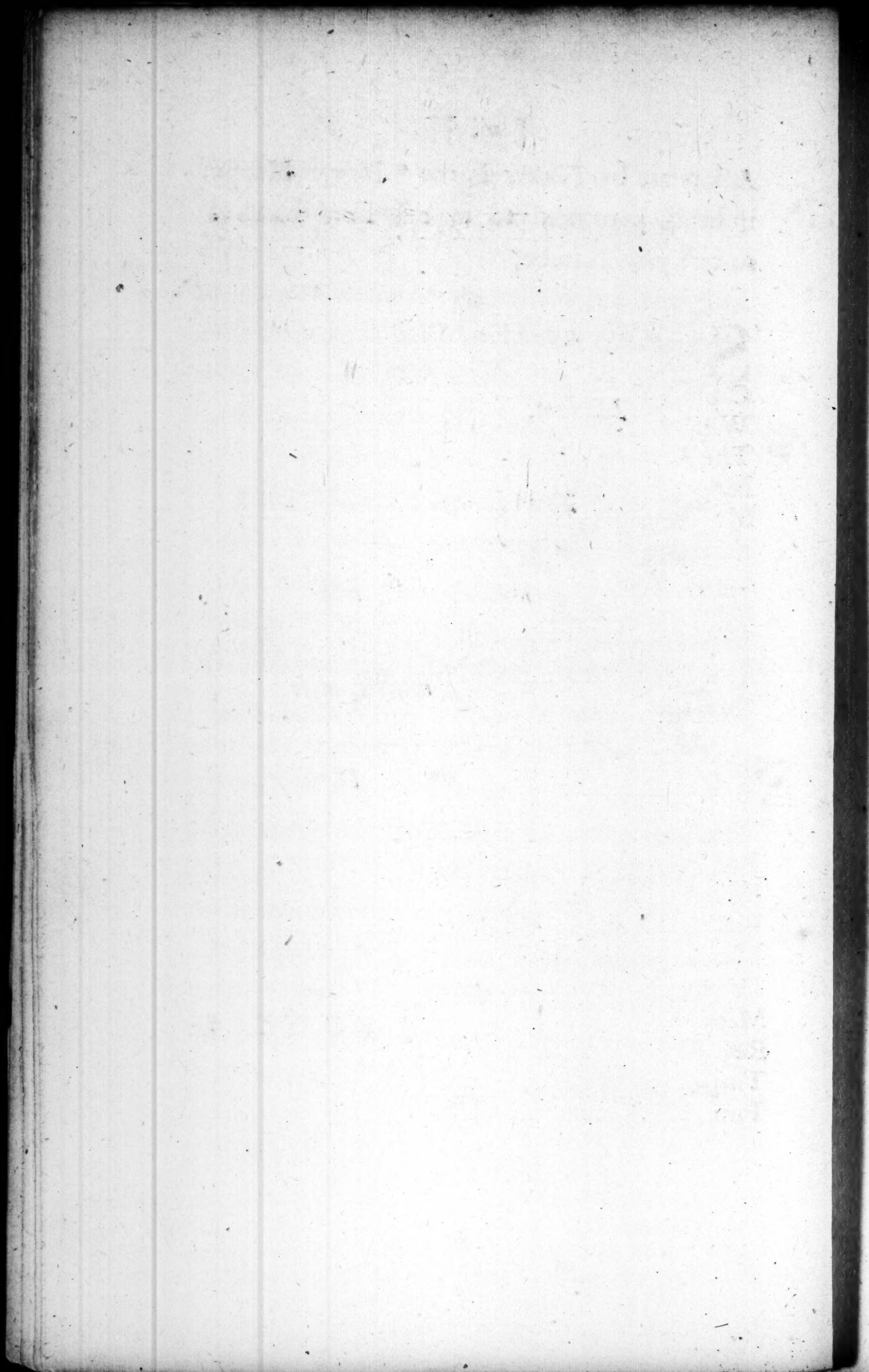
most obedient, and

most humble

Servant,

J. ROWELL.

* *Midsummer Night's Dream.*



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THE

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L E T T R E

*De Mons. De la Motte Fenelon,
Archevêque Duc de Cambrai,*

*A Mons. De Sacy, Avocat au Parle-
ment de Paris, et de l'Academie
Françoise.*

A Cambrai ce 12 Janvier 1710.

MADAME la Comtesse D'Oisy vous expliquera mieux que moi, Monsieur, ce qui m'a empêché jusqu'ici, de lire le manuscrit de Madame la Marquese de *Lambert*, que vous m'avez confié. Je viens de faire aujourd'hui cette lecture avec un grand plaisir : Tout m'y paroît exprimé noblement, &
avec

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LETTER

*From Mons. De la Motte Fenelon,
Archbishop and Duke of Cambray,*

*To Mons. De Sacy, Advocate in the
Parliament of Paris, and Member of
the French Academy.*

S I R, Cambray, Jan. 12. 1710.

THE Countess D'Oisy will tell you
better than I can, what has hitherto
hindred me from perusing the *Marchioness
de Lambert's* Manuscript, which you put into
my Hands. This Day I have gone through
it with a great deal of Pleasure. I see every
thing nobly expressed and touched with great

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avec beaucoup de Délicatesse : Ce qu'on nomme esprit y brille par tout ; mais ce n'est pas ce qui me touche le plus : On y trouve du sentiment avec des principes : J'y vois un cœur de mere sans foiblesse : L'Honneur, la Probité la plus pure, la connoissance du cœur des hommes, regnent dans ce discours. Je sçavois déjà par les anciens Officiers, l'histoire de la querelle des deux marechaux arrêtée avec tant de force. En lisant cette instruction, je me suis souvenu du panegyrique de *Trajan*, que vous m'avez fait relire avec tant de plaisir en François. Les louanges que *Pline* donne a cette Empereur, ne permettent pas de douter, que *Trajan* ne fut beaucoup meilleur que ceux qui l'avoient précédé : De meme, les paroles de la mere nous persuadent, que le fils a qui elle parle de la sorte doit avoir un fonds d'esprit et de merite. Je ne serois peut-être pas tout à fait d'accord avec elle, sur toute l'ambition qu'elle demande de lui ; mais nous nous raccommoderions bientôt, sur toutes les vertues par lesquelles elle
veut

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Delicacy : Wit and Judgment shine in every Page. But that is not what I am most taken with ; I see refined Sentiments joined with sound Principles ; I perceive a Mother's Heart, but without any Weakness : Honour, the strictest Probity, and a Knowledge of Mankind reign through this Discourse. I had already learned from some old Officers of the Army, the Story of the Quarrel between the two Marshals, which was put a Stop to with so much Fortitude. While I was reading these instructions, I called to mind the *Panegyrick on Trajan*, which you made me peruse again with so much Pleasure, in our own Language. The Encomiums *Pliny* bestowed on that Emperor, leave us no room to doubt that *Trajan* was a much better Prince than his Predecessors : In like manner, the Expressions and the Sentiments of the Mother, persuade us that the Son, whom she addresses in that manner, must have a large Share of Sense and Merit. I should not perhaps entirely agree with her about all the Ambition she requires in him ; but we shall reconcile this Matter soon, as we perfectly agree about those Virtues with which
she

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veut que cette ambition soit soutenue & modérée. Le fils doit sans doute beaucoup, aux exemples de valeur, de probité, de fidélité, de capacité militaire, qu'il trouve sans sortir de chez lui ; mais il ne doit pas moins à la tendresse & au génie d'une mere, qui met si bien dans leur jour ces exemples ; & qui a pris tant de soins, pour pôser les fondemens du mérite & de la fortune de son fils. Jugez, *Monsieur*, par l'impression que cette ouvrage fait sur moi, ce que je pense de cette digne mere. Je vous serai très obligé si vous voulez lui dire, combien je suis reconnoissant de la bonté qu'elle a euë, d'agréer que vous me confiassez cet écrit. Peut-on vous demander, ce que vous faites maintenant aux heures que vous dérobez à vos occupations publiques ?

*Quid nunc te dicam facere in regione Pedana ?
Scribere quod Cassi Parmensis opuscula vincat ?*

Personne ne peut être avec plus d'estime & de vivacité que moi, tout a vous, *Monsieur*, pour toute la vie.

FRANÇOIS
Archevêque Duc de Cambrai.
LETTRE

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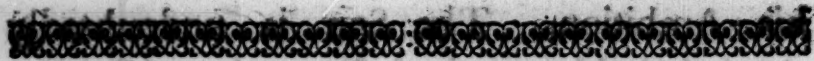
she would have him support and moderate his Ambition. The Son is undoubtedly much beholden to those Examples of Valour, Probity, Loyalty and military Capacity, which he finds without seeking out of his own Family; but he is not less obliged to the Tenderness and Genius of a Mother, who so well knows how to put those Examples in a true Light, and has taken so much Pains to lay the Foundation of her Son's Merit and Fortune. Judge, Sir, by the Impression this Work makes on me, what an Opinion I must entertain of that worthy Mother. I shall be very much obliged to you, if you will let her know how grateful I am for the Favour she has done me, in consenting to your trusting me with that Piece. May one ask you, how you now employ the Hours you snatch from publick Business?

*Quid nunc te dicam facere in regione Pedana?
Scribere quod Cassi Parmensis opuscula vincat?*

Nobody can be with more Spirit and Esteem than I am, Sir, entirely yours for Life,

FRANCIS
Archbishop Duke of Cambray.
LET-

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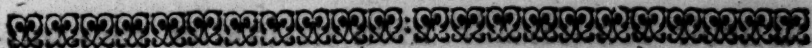


LETTRE

De Madame la Marquise De Lambert,

A Monf. L'Archeveque de Cambrai, en réponse à celle que ce Prélat avoit écrite à Monf. de Sacy.

JE n'aurois jamais consenti, *Monseigneur*; que Monsieur de Sacy vous eût montré les occupations de mon loisir, si ce n'étoit vous mettre sous les yeux vos principes, et les sentimens qui j'ai pris dans vos ouvrages : Personne ne s'en est plus occupée, & n'a pris plus de soin de se les rendre propres. Pardonnés moi ce larcin, *Monseigneur*; voilà l'usage que j'en ai sçu faire. Vous m'avez appris, que mes premiers devoirs étoient de travailler à former l'esprit & le cœur de mes enfans; j'ai trouvé dans *Télémaque*, les preceptes que j'ai donné à mon fils; et dans l'éducation des filles, les conseils que j'ai donné



LETTER

From the Marchioness de Lambert,

*To the Archbishop of Cambray, in Answer to
that which he wrote to Mons. de Sacy.*

My Lord,

I NEVER should have consented to let Mons. de Sacy shew you the Productions of my leisure Hours, were it not that in so doing he could only lay your own Principles before you, and such Sentiments as I have gathered out of your Works. None has bestowed more time upon them, nor taken more care to make them their own than I have done. Pardon, my Lord, this Theft, since you see the Use I have made of it. You have taught me, that the first Part of my Duty was to set about forming the Minds and the Hearts of my Children: I found in *Telemachus* the Precepts I have given my Son, and in our Treatise on the Education of a

C

Daughter,

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donné à la mienne. Je n'ai de mérite, que d'avoir sçu choisir mon maître et mes modèles. J'ai la hardiesse de croire, que je penserois comme vous sur l'ambition ; mais les mœurs des jeunes gens d'a présent, nous mettent dans la nécessité de leur conseiller, non pas ce qui est le meilleur, mais ce qui a le moins d'inconvéniens ; & il nous forcent à croire, qu'il vaut mieux occuper leur cœur & leur courage d'ambition & d'honneurs que d'hazarder que la débauche s'en empare. Quel danger, *Monseigneur*, pour l'amour propre, que des louanges qui viennent de vous ! Je les tournerai en préceptes ; elles m'apprennent ce que je dois être pour mériter une estime qui feroit la récompense des plus grandes vertus. Nous sommes ici dans une Société très unie, sur la forte d'admiration que nous avons pour vous. Combien de fois dans nos projets de plaisirs, nous sommes nous promis de vous aller por-

ter

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Daughter, the Counfels I have given mine. I claim no other Merit than knowing how to choofe my Mafter and my Models. I dare believe, I fhould be of your Opinion concerning Ambition, but the Manner of the Young in thefe Days, lay us under a Neceffity to give them, not the beft Advice, but that which is attended with the feweft Inconveniencies; and they force us to believe, that it is more eligible to fill their Hearts and ftimulate their Courage with Ambition and Honour, than to run the Hazard of their taking to Women and Wine. How dangerous, *my Lord*, to our Self-Love are the Praifes you beftow, but I fhall convert them into Precepts; they fhew me what I ought to be, in order to deferve an Esteem, which would be a fufficient Reward for the greateft Virtues. We live here in a Society perfectly united with Regard to our Admiration of you. How many Times, in cafting about for Parties of Pleafure, have we not promifed to go

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ter nos respects ! pour moi je n'aurois pas
de plus grande joye, que de pouvoir vous af-
fuser moi même, combien je vous honnore, &
a quel point je suis,

Monseigneur,

Vôtre très humble & très

obeissante Servante,

La Marquise DE LAMBERT.

R E-

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and pay you our Respects! For my own Part, nothing could rejoice me more than being able to assure you in Person, how much I honour you, and to what a Degree I am,

My Lord,

Your most humble and

most obedient Servant,

The Marchioness DE LAMBERT.

T H E

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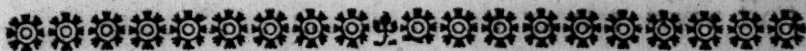
R E P O N S E

De Mons. L' Archeveque de Cambrai.

A Cambrai ce 2 Fevrier 1710.

JE devois déjà beaucoup, *Madame*, à Mons. *De Sacy*, puis qu'il m'avoit procuré la lecture d'un excellent écrit ; mais la dette est bien augmentée, depuis qu'il m'a attiré la très obligeante lettre, que vous m'avez fait l'honneur de m'écrire. Ne pourois-je point enfin, *Madame*, vous devoir à vous même la lecture du second ouvrage * ? Outre que le premier le fait désirer fortement, je serois ravi de recevoir cette marque des bontés que vous voulés bien me promettre. Je n'oserois me flatter d'aucune espérance d'avoir l'honneur de vous voir en ce Païs, dans un malheureux tems, où il est le Théâtre de toutes les horreurs de la guerre ; mais dans

* Avis d'une Mere à sa fille.



T H E

Archbishop's Answer to the foregoing Letter.

Madam,

Cambray, Feb. 2. 1710.

I Thought myself much obliged *Mons. de Sacy* for having procured me the Perusal of an excellent Work; but the Debt is greatly enlarged since, by the very obliging Letter you have honoured me with. May I not, at last, *Madam*, be indebted to yourself for the Perusal of the second * Work? Besides that the first gives me a strong Desire to see it, I should be charmed to receive this Earnest of the Favours you have been pleased to promise me. I dare not flatter myself with any Hopes of the Honour of seeing you in this Country, at this unhappy Juncture, when it is the Theatre of all the Horrors of War; but in bet-

* Advice from a Mother to her Daughter.

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un tems plus heureux, une belle saison pourroit vous tenter de curiosité pour cette frontiere. Vous trouveriez ici l'homme du monde le plus touché de cette occasion, & le plus empressé à en profiter. C'est avec le respect le plus sincère, que je suis parfaitement & pour toujours,

Madame,

Votre tres humble & tres

obeïssant serviteur,

FRANÇOIS

Archevêque Duc de Cambrai.

LETTRE

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ter Times, a fine Season might excite your Curiosity to visit this Frontier: You will find here a Man, than whom none living would have a more grateful Sense on such an Occasion, nor be more forward to improve it. 'Tis with the most sincere respect, I am perfectly and for ever,

Madam,

Your most humble and

most obedient Servant,

FRANCIS

Archbishop Duke of Cambray.

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L E T T R E

De Madame la Marquise De Lambert,

A Monf. L' Archeveque de Cambrai.

MOnfieur *De Sacy*, Monseigneur, m'a traité en personne foible; il a cru que pour me soutenir j'avois besoin de louanges; & qu'en me montrant celles que vous me prodiguez, c'étoit un engagement à me les faire mériter. Le reproche que *Pline* faisoit à son siecle, & qu'on pouroit avec assés de justice faire au nôtre, ne tombera point sur moi. Il dit, *Que depuis qu'on méprise la vertu, on néglige la louange.* Je suis très sensible, Monseigneur, a celle que vient de vous. En est-il de plus délicate, de
plus

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LETTER

From the Marchioness De Lambert,

To the Archbishop of Cambray.

My Lord,

I Have been treated like a weak Person by *Monf. De Sacy*: He thought I stood in Need of Commendations to support me, and that in shewing me the Praises you lavish on me, it would engage me to render myself worthy of them. *Pliny's* reproach to the Age he liv'd in, which might with Justice enough be applied to ours, shall not be brought home to me. He says, *That ever since Virtue has been despised, the World is regardless of Praise.* I have a deep Sense, *My Lord*, of the Praises you bestow. Can there be any thing of the kind more delicate,

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plus flatteuse, & meme de plus dangereuse ? Mais comme ce qui part de vous ne peutêtre un piege, loin de me gêner, elle m'a fait un effet tout contraire ; elle ma très sincèrement humiliée ; & je sçais que vous loüiez en moi, non ce qui y est, mais ce qui devoit y être, Rien de si aisé que de donner des preceptes ; mais s'ils ne sont soutenus de l'exemple, ils tournent contre la personne qui les donne, Si j'avois quelque chose de bon, quelque tour dans l'esprit, quelque sentiment dans le cœur, c'est à vous, *Monseigneur*, que je le devrois ; c'est vous qui m'avez montré la vertu aimable, & qui m'avez appris à l'aimer, pénétrée de vos bontés et d'admiration pour vos vertus. Combien de fois dans la calamité publique, dans de si grands malheurs, si bien sentis, & d'autres si justement appréhendés, avons nous dit avec vos amis, Nous avons un sage, dont les conseils pourroient nous aider ; pourquoi faut il que tant de mérite & tant de talent soit inutile a sa patrie !

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more flattering, and even more dangerous? But as that which comes from your Hand cannot be a Snare, far from puffing me up, it has had a quite contrary Effect, it has most sincerely humbled me, for I am sensible you praise not what is in me, but what ought to be there. Nothing is so easy as to give Precepts, but if they are not back'd by Examples, they retort upon the Person that gave them. If I had any thing good in me, any elegant Turn of Mind, any refined Sentiments in the Heart, 'tis to you, *My Lord*, I should be indebted for it; 'tis you who have shewn me amiable Virtue, and taught me to love it, being penetrated with your Goodness, and full of Admiration for your Virtues. How often have we said among your friends, in these public Calamities, in the midst of the great Evils we already so severely feel, and at the Prospect of others which we have so much Reason to dread, We have a wise Man whose Counsels may help us; why must so much Merit, and such great Talents

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trie ! ce ne sont point des loüanges, *Monseigneur* ; c'est un sentiment ; ce sont les expressions d'un cœur qui vous est respectueusement dévoué ; c'est ainsi que je suis,

Monseigneur,

Votre très humble & très

obeissante servante,

La Marquise De Lambert.

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Talents remain useleſs to his Country ! Theſe,
My Lord, are not Praises, they are unfeigned
Sentiments, the Expreſſions of a Heart which
is reſpectfully devoted to you ; 'tis thus that
I am,

My Lord,

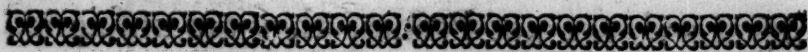
Your moſt humble and

moſt obedient Servant,

The Marchionefs De Lambert.

An

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R E P O N S E

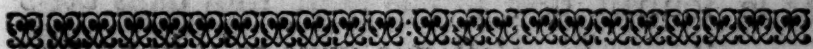
à la précédente.

A Cambrai ce 17 Janvier 1712.

JE suis vivement touché, *Madame*, de l'honneur que vous me faites, en me prévenant si obligeamment. Pour moi je n'ai aucun mérite à être occupé de ce qui vous regarde; car une Dame de vôtre voisinage m'a fait depuis peu une grande impression dans le cœur, en me mandant, avec quelle générosité vous l'avez soulagé dans ses embarras. Je vois bien que les vertus les plus nobles & les plus estimables dans la société, ne sont point pour vous de belles idées; & que vous les mettez fort sérieusement en pratique dans les occasions. Puisque vous aimez à faire du bien, & que vous sçavez le faire si à propos, je souhaite de tout mon cœur, *Madame*, que vous ayés le plaisir & le mérite d'en faire longtemps. On ne peut vous désirer plus de prospérité & de bénédictions, que je vous en désire;

&

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An ANSWER

To the foregoing Letter.

Madam, *Cambray, Jan. 17. 1712.*

I AM sensibly affected with the Honour you do me in preventing me in so obliging a Manner. As for me, I claim no Merit in spending a few Hours upon what respects you ; for a Lady in your Neighbourhood has lately made a strong Impression in my Heart, by acquainting me how generously you had relieved her under some Difficulties. I plainly perceive the most noble and most valuable social Virtues are not barren Speculations with you, but that you very seriously practice them upon Occasion. Since then you take Delight in doing Good, and so well know how to do it perfectly *à propos*, I heartily wish, *Madam*, that you may long have the Pleasure and the Merit of such Acts. No Man can wish you more Prosperity and Blessings than I do ; and the Wish I make for my-

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self

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& le souhait que je fais pour moi dans cette nouvelle année, c'est que vous m'y honnoriés de la continuation de vos bontés; & que vous ne doutiés point du respect avec lequel je suis très fortement, & pour toute ma vie,

Madame,

Vôtre très humble & très

obeissant serviteur,

FRANÇOIS

Archevêque Duc De Cambrai,

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self this New-Year, is, that you would honour me with the Continuance of your Favours, and not doubt in the least of the Respect with which I shall ever strenuously persist to be,

Madam,

Your most humble and

most obedient Servant,

FRANCIS

Archbishop Duke of Cambray!

E 2

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L E T T R E

Da même à la même, sur la mort de Monseigneur le Duc de Bourgogne, Dauphin.

A Cambrai ce 3 Mars 1712.

DIEU pense, *Madame*, tout autrement que les hommes. Il détruit, ce qu'il sembloit avoir formé tout exprès pour sa gloire. Il nous punit; nous le méritons, Je serai le reste de ma vie, avec le zele & le respect le plus sincère,

Madame,

Vôtre très humble & très

obeissant serviteur,

F R A N Ç O I S

Archevêque Duc De Cambrai.



L E T T E R

*From the Archbishop, to the same Lady, on the
Death of the Duke of Burgundy, Dauphin.*

Madam, Cambray, Mar. 3. 1712.

GOD's Thoughts are not like Man's
Thoughts. He cuts off what he
seem'd to have expressly formed for his
Glory. He sends us Punishments; we de-
serve them. I shall remain till Death, with
the most sincere Zeal and Respect,

Madam,

Your most humble and

most obedient Servant,

FRANCIS

Archbishop Duke of Cambray.

INTRODUCTION

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T H E
Marchioness DE LAMBERT
to her SON.

Notwithstanding all the Care that is generally taken in the Education of Youth, there always seems to be something wanting for their improvement.

The best Preceptors are of greatest Use, but where are they to be met with; it is with great Difficulty that Princes can procure and preserve them. How shall we then be able to find Men of superior Genius, under whose Conduct we may venture to trust them;

them ; and yet the first Years of our Life are of great Moment, since the Merit of the future depends so much upon them.

It is but in two Stages of Life that Truth appears most amiable and useful, and that is in our Youth for Instruction, in old Age for Consolation ; but in that Part of our Lives, when the Passions are most strong, we seem to have but little Regard for Truth and Reason.

Two very eminent Men *, out of Friendship for me, have hitherto taken care of your Education, during which Time you was obliged to conform to the Method of studying in Colleges, and your Tutors chief Care was to instruct you in the Sciences, whilst good Manners and a Knowledge of the World were entirely neglected.

In respect to Politeness of Behaviour, my Son, I shall propose to you some useful Precepts. Read them, not as rigid Lessons im-

* Father *Baubours* and Father *Cheminais*.

posed upon you by the Authority of a Mother, but as the Advice of a Friend, out of the Sincerity of her Heart.

You are now coming into Life, and will probably be thinking of some Profession, as you have (I am sure) too much good Sense to desire to live at random, and there is nothing you can more worthily aspire after than Glory; but you must first understand what is meant by the Word Glory, and what Idea you are to fix to it.

There are several Sorts; each Profession has a particular Glory belonging to it; the Glory you are to endeavour after is that which attends upon *Valour*: It is the Glory of Heroes, and of all others the most brilliant; the truest Marks of Honour as well as the Rewards are attached to it; Fame seems to sound her Trumpet for them alone: When once you are arrived to a certain Degree of Reputation, every worthy Action will be remembered. All the World have agreed to allow the highest Rank to *Military Virtues*, which is but doing Justice; for though

F

they

they are dearly earned, yet their Pains are well rewarded in many Respects.

Some take up the Profession of Arms, because they would not undergo the Censure of degenerating from their Family : Others, not only because they think it their Duty, but because it is their *Taste*. The first seldom rise to higher Posts than their Ancestors enjoyed before them, and are satisfied with discharging such an Obligation without making any farther Progress ; the others pushed on by Ambition take gigantick Strides in the Road to Glory ; the Object of the one is *Fortune*, of the other *Glory* and Immortality ; those who have set Fortune as a Bound to their Views, have, in so doing, set a Bound to their *Merit*.

Those that have not Ambition enough to aspire after a great Name, will never be able to perform any great or noble Action : They who move supinely, endure all that is troublesome and disagreeable in their Professions without obtaining either the Honours or the Rewards which belong to it.

If

If we did but understand our own Interest aright, we should despise Fortune, and let Glory be our only Object: When you are arrived to a certain Degree of Merit, and the Publick are no Strangers to it, you will find superior Glory wants not the Attendance of Fortune: You cannot therefore, with too much Ardour, endeavour to rise, nor sustain those Desires with too flattering a Hope.

You must, by having some grand Object in view, rouse the Soul; without which it will not be put into a proper Motion. Let your Love of Glory be ever so ardent, ever so lively, without that, you will never attain to any Degree of Perfection, though, if you reach but half way, it is always noble, even to have made an Attempt.

Nothing is more hurtful to a young Man, than a certain Sort of Modesty, which makes him imagine himself incapable of undertaking any grand Enterprize. This Diffidence is a Languor of the Soul, which prevents its pushing with Rapidity towards Glory.

Agésilas was told that the King of *Persia* was the greatest King: *Why should he be greater than I*, replied *Agésilas*, *so long as I have a Sword by my Side?* Thus the superior Merit of some Men makes them feel, that nothing is too hard for them.

You are not so lucky, my Son, as to have Fortune pave the Way to Glory. I opened it a little for you, by procuring you a Regiment betimes, being thoroughly perswaded you could not enter too soon into a Profession, where Experience is so necessary; and where, by your early setting out well, you might gain such a Reputation, as to answer for the Conduct of your future Life. You made the Campaign of *Barcelona*, the most happy for his Majesty's Arms, and yet the least celebrated; you afterwards went into *Italy*, where every Thing was against us; there we had to combat, not only against our Enemies, but against Climate, Situation and Prepossession: Campaigns that are unfortunate to the King are equally so to every Individual: The BODIES of the Dead and the *Faults* of the Living were buried together:

gether : As to the Services of those that remained, *Fame* is silent, but, be assured, true Valour will never be forgot : Many People have their Eyes upon you, which are as so many Witnesses of your Worth ; besides from such Campaigns as these you will gain Experience. You have made a Trial of yourself, and now you know yourself better. Others know it also ; if your Reputation does not rise so very fast, it will be more *certain*.

A great Name is not raised in a Day, neither is it Valour alone that will make Men famous ; that indeed, will lay a Foundation, and the other Virtues must finish the Heroe.

The Idea we have of a Heroe is incompatible with the Idea we have of a Man without Justice, without Probity, without Greatness of Soul ; it is not enough to have the Honour of being *courageous*, you must also have the Honour of being *virtuous* ; all the Virtues must conspire to make the *true Heroe*. Valour, my Son, is the Gift of Nature, not of Reason ; you may have Courage in a very

high

high Degree, and yet be very lightly esteem-
ed in the World.

The generality of young Gentlemen think all their Obligations fulfilled when they have got what they call *les Vertues militaires*; then they imagine they have a Right to be unjust, indecent and unpolite; assert not the Privilege of your Sword too far, that cannot give you a Dispensation from any other Duty.

Be, my Son, what others hope to be; your Models are in your own Family; your Ancestors knew how to join all the other Virtues to that of their Profession. Faithful to the Blood from whence you spring, you must be more than a common Man; the World will not easily excuse you; for, as the great Merit of your Ancestors will aggrandize your Glory, so, on the contrary, if you degenerate, the greater will be your Infamy; their Memory will put your Virtues or Defects in a strong Light.

When

When we boast of our Pedigrees, we only praise our Forefathers: High Birth brings less Honour than the Respect it commands.

You will find, my Son, the Way that leads to Glory finely prepared for you; what a Treasure is a good Name! and what a Happiness to be descended from virtuous Ancestors! by following their Example you may do any Thing. It will not be enough that you equal them, you must surpass them, and climb up to the very Top; I mean, of those Honours which they so nearly approached, and which a premature Death deprived them of.

I often think it a very great Misfortune, that I never saw your Grandfather. I have been told no Man had nobler Qualities, nor a more warlike Genius. He had acquired such Love, Esteem and Authority in the Army, that he was able to do more with 10,000, than others with 20,000 Men; he could lead on his Troops to the most imminent Danger, with as much Alacrity, as
if

if they had been going to certain Victory ; when he received any Orders, he never hesitated a Moment to put them into Execution ; and no one doubted of his Success.

At the Siege of *Gravelin*, the two Officers who commanded (*Marshal de Gassian* and *Marshal de la Milleraye*) happened to quarrel ; the Dispute ran so high as to divide the Army into two Parties, which were upon the Point to attack each other ; when your Grandfather (who was then only *Marshal de Camp*) full of that Confidence and Authority, which inspired him with Zeal for the public Good, commanded the Troops on both Sides, in the Name of the King, to desist ; he forbid them to acknowledge those Generals for their Commanders ; the Soldiers immediately obeyed him, and the two Marshals were obliged to withdraw. After the King was told of this Affair, he often spoke of it with Esteem and Regard.

At the *Parisian* War, his Fidelity stood the Test ; when the Duke of *Orleans*, in order to get him over to his Party, offered him

him the Batoon as Marshal of *France*, he refused it with Disdain. As soon as this came to his Majesty's Ear, he sent him a Brevet for Knight of the King's Orders, and, at the same time wrote him Word, he should never forget this Proof of his Attachment.

After he was appointed Governor of *Metz* (at that time of day, the best and most desirable) Cardinal *Richelieu* sent him the Commission to *la Chapelle*, of which he was also Governor; he happened to be in Bed when the Messenger arrived, upon which one of his Domesticks awoke him, and gave him the Packet; he took it, and without opening of it, put it under his Pillow, and went to sleep again.

Whilst he was Governor of *Metz*, the Citizens offered him a very considerable Sum, if he would permit them to establish a Parliament there, but he never would consent to it; the Governors had at that Time a Power equal to that of Viceroys: The Jews would have given him 100,000 Florins to have been excused wearing the yellow Hat.

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He had a Heart truly sensible of Glory, without Vanity, without any View of the Recompence of Rewards; he despised Riches, and loved Virtue for her own Sake; through an Excess of Modesty, he was ignorant of his own Worth; he had once the Honour to command Marshal Viscount *de Turenne*, who had the Politeness to say, *Monf. ***** had learned him his Trade. People of rank have often said, it was a Scandal to our Country, that a Person of his great Worth was not raised to the highest Dignities in the Army.

Behold, my Son, your noble Patterns: the Virtues are shewn you in a high Light in your Father; you have seen them all yourself. I shall say nothing with regard to his military Talents; as I am a Woman, it is not my Province; tho' the Use the King made of him, and the many important Employments he trusted him with, sufficiently convince us how he deserved them.

The

The King has been often heard to say, he was one of his best Officers, and on whom he chiefly depended ; he was besides, endowed with all the social Virtues ; he knew how to blend Ambition with Moderation ; true Honour was his Aim, without shewing any Anxiety with regard to his Fortune : His being so long neglected was an Injustice done him. In those wretched Days, when he was opposed by Fortune, when others would have sunk under the Misfortunes he endured, with what Magnanimity did he not bear up against the ill Treatment he met with, and by persevering in his Duty, made Fortune seem to be in the wrong, not himself. It was his Opinion, that true Ambition consisted much more in obtaining a Superiority of *Merit*, than Dignity. There are certain Virtues attainable only while People are in disgrace ; we know not what we are, till we have been tried.

The Virtues of Prosperity are pleasant and easy, those of Adversity are hard and difficult, and require the whole Man. He knew to

suffer without Faint-heartedness, because he had a thousand Resources within himself; he thought it his indispensable Duty to continue in his Post; for, tho' his Services were very indifferently rewarded, that would not authorise him to quit it. Under all his Misfortunes, his Courage was unalterable; he knew how to join Patience with Dignity, and how to enjoy Prosperity, without being intoxicated, without Ostentation; the Turn of his Fortune wrought no Change on his Soul, nor did it any ways taint his Virtue. When he was made Governor of *Luxembourg*, the whole Province dreaded the Power and Dominion of *France*; he soon dissipated those Fears in such a Manner, they could not perceive they had changed their Master; he was of so gentle a Disposition, he governed them more by Love than Authority. By his easy, courteous Behaviour to his Inferiors, he made them insensible, as it were, of the great Distance there was between him and them, for by his Goodness and Humanity, he would raise those below him, as near to himself as he possibly could; or condescend, as far as, was consistent with his Dignity, to
meet

meet them. He never made use of his Power or Interest but to do Good. He could not bear to see any Man miserable that was under his Command ; he was continually soliciting for Pensions for Officers, who thro' Age or Infirmary, wanted to retire ; and Rewards for such Soldiers as had been wounded, or any ways distinguished their Bravery : How many People owe their Fortunes entirely to him ?

Self-love, which pushes others forward in Hopes of rising in the World, had very little Share in the Advancement of your Father. He was so entirely beloved by every body who was under his Government, that, when he died, if it had been possible to have brought him to life again, they would have redeemed it with the last Drop of their Blood. He had such excellent Qualities, that even Envy was silent, and every Man rejoiced in his Heart at the Favours the King conferred upon him : His Conversation was so truly upright, in the most corrupted Times, he must certainly have a very different Way of thinking from the generality of Mankind.

Ever

Ever faithful in the Performance of his Promise, though it were to his own hindrance! So disinterested was he, that he looked upon Riches with Contempt. What Indulgence did he not always shew to the Failings of Mèn! He was willing to excuse every Thing; their Faults he would call their Misfortunes, and thought himself alone obliged to be a perfect honest Man. He had all that Candor and Affability of Behaviour, which is so necessary for Society, to preserve Harmony and Union amongst Men. Acquired Merit is uncertain, and not always lasting; but all his Virtues were *permanent*, because they were *natural*, for he was actuated by *Reason*, virtuous without Constraint, always true to his Word.

See, my Son, what we have lost. Might we not reasonably have expected, that so much Merit would have been rewarded with a larger Fortune? we have no room to doubt of a Recompence under so just a Prince. Your Father has left you nothing but his Name, and his bright Example; his Name you ought

ought to bear with Dignity, and to imitate his Virtues; you see in what Manner you are to form yourself, nor do I require more of you; but I will not excuse you the minutest Part of it.

Your Ancestors Actions are your Guides; this is an Advantage more than they had: I am not ashamed to own that they left you no other Fortune, nor need we blush to tell it, since it was spent in the Service of their Prince, and that they were never guilty of an unjust or mean Action during the whole Course of their Lives.

There are so few large Estates innocently got, that I can easily forgive your Father and Grandfather that they did not leave you one.

I have taken all possible Care of our little Affairs, as far as is inconsistent with female OEconomy; and shall endeavour to discharge all the Obligations that can be expected from one in my Situation, to the utmost of my Power. I shall leave you as much as is necessary, if you should be so unhappy as to
want

want Merit; and enough, if you have the the Virtues which I desire.

There is nothing I desire so much, as to see you a truly honest Man; and what are the Duties requisite to make you such let us now enquire. By these Reflections I instruct myself; and hope, in time, to be so happy to turn my Precepts into Examples.

They who exhort should always lead the Way. A *Persian* Ambassador asked the Wife of *Leonidas*, how it came to pass that the Women were so much honoured at *Lacedemonia*? *Because*, says she, 'tis they alone know how to instruct the Men.

A *Grecian* Lady shewing her fine Jewels to *Phocion's* Mother, desired the Favour of seeing hers; upon which she brought out her Children, and said, *See here, Madam, my best Attire, and my best Ornaments.* I hope, my Son, you will one Day be my greatest Glory. But to return, let us now enquire what the Duties of Mankind are,

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The Order of Duties is to know how to live with your Superiors, your Equals, your Inferiors, and with your ownself. To know how (without Meanness) to please your Superiors, to treat your Equals with Friendship and Esteem, not to appear haughty or assuming to your Inferiors; to keep up your own Dignity, and let no Man despise you.

But above all these Duties, is the Worship we owe to the Supreme Being. Religion is a Commerce established between God and Man; by the Grace of God to Man; and by the Adoration of Man to God: Sublime Souls have most exalted Sentiments of the Divinity, and worship him in a different Manner from the Vulgar; all proceeds from the Heart and goes up to Heaven. Morality will be in danger without Christianity. Let your Piety be free from Superstition, and the Love of Order subject your Sentiments and Ideas to the Almighty, and I wish the same Love of Order may likewise diffuse itself through your whole Conduct; he will give you Justice, and

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Justice

Justice will give you Assurance of all the other Virtues.

The generality of the young People of this Age think, by an Air of Libertinism, to distinguish themselves; but it makes them only despised by reasonable Persons, and proves the Corruption of their Hearts, not the Superiority of their Wit. Meddle not with Religion in Conversation, but when it is laudable to defend it. Happy is he whose Heart and Mind is thoroughly affected and convinced; how commendable is such a Disposition! They who are so unhappy as not to believe as they ought, do nevertheless submit themselves to the established Religion. Prejudice, they know, bears a great Sway in the World, and must be regarded.

Under the present Reign all Sorts of Libertinism ought to be banished from amongst us.

The Sovereign's Example will always prevail: What he does, is ordained; what he does not, is prohibited. The Faults of Princes are augmented, and their Virtues in-
livened

livened by Imitation. You will find such Civility at Court, that let the Courtier's Heart be ever so corrupt, his great Complaisance will conceal his Vices. How happy then are we to be born in an Age, where Purity of Manners, and a Reverence for Religion are necessary Qualifications to please the Prince.

Amongst the Number of your Duties, my Son, I might mention the Obligations you owe to me; but that I leave to your own Breast: Consider well the Condition your Father left me in; I sacrificed my all to his Fortune. At his Death I lost all; I became destitute, no body to assist me; I never had any Friends but those that were Friends to him; and I have found, by fatal Experience, that there is very little Friendship beyond the Grave. My greatest Enemies were those of my own Family; I had a Cause to maintain against very powerful Antagonists, which was to determine my Fortune; Courage, and the Justness of it, was all I had to depend upon; and I gained it at last, without borrowing, or any Sort of Baseness: In short, I made all

that possibly could be made of my ill Fortune ; as soon as it was better, I began to think of yours. Give me therefore the same Share in your Friendship as you have in my little Estate.

I will not admit of any forced Respect from you, I will have the sincere Affection of the Heart only. Let me have your Sentiments freely, without the least Tincture of Interest ; in fine, take care of your Honour, and leave the rest to me.

You know how to conduct yourself with regard to your Superiors ; it is needless to give you any Precepts, as to what respects the Prince. You are descended from a Race that sacrificed every thing for him ; where you have a Dependance, remember, your chief Merit will be in pleasing.

In subordinate Employments, to render yourself agreeable, so as to be able to please, will be a most necessary Qualification ; for Masters are like common Mistresses, whatever Services you may have done them, they cease
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to like you the Moment you cease to please them.

There are various Kinds and Degrees of Grandeur which require different Sorts of Homage.

There is a *real* Grandeur, and a *personal* Grandeur, and a Grandeur due to certain Employments: Respect is due to every Man, who is raised to any Degree of Dignity; but to true Merit we owe Esteem and Reverence, as well as Respect. When Virtue and Fortune join in the Promotion of any one, it will have a double Influence, and require a double Respect; but be not deluded with the false Splendor of Greatness, which will be apt to dazzle your Eyes.

Mean groveling Souls are perpetually cringing to the Great; only separate the Man from his Dignity, and then see what he is, stript of his Ornaments: Merit is the genuine Superiority amongst Mankind; this alone ought to distinguish them, not Birth, nor Fortune;
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and is a very different Sort of Grandeur than that which proceeds from Authority.

An honest Man, is a Title greatly superior to any that Fortune can bestow. In inferior Posts, where People are dependant, they must make their court to Ministers of State; but let it be done with Dignity: My Advice to you is, never to play the Sycophant, never to do any thing that is servile or base; not to trample upon a Worm, nor cring to an Emperor; it must be your Services that must speak for you, not a mean Submission.

When Persons of Merit are attached to Ministers, they do them Honour; flattering Sycophants disgrace them: Nothing is more agreeable, than to be in the good Graces of Persons of high Stations, which cannot be obtained, but by a very great Desire to please.

Endeavour to be intimate with your Superiors; by this Means, you will accustom yourself to Good Manners and Politeness; for amongst our Equals we are apt to be careless and negligent of our Behaviour.

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I don't know if there are any Hopes of finding Friendship at Court; as for Persons in high Posts, their Dignity hides many Defects, and dispences with many common Duties of Life; It is good, however, to be conversant with them, to view them openly, with their every-Day Merit about them; If you view Fortune's Favours at a Distance, you will be imposed upon, it is putting them into a Point of Light very much to their Advantage; Fame exaggerates their Worth, and Flattery deifies them: Approach them, view them narrowly, you will find they are but mere Men. To prevent being imposed upon by Grandeur, examine it nicely, and you will be sure to find nothing in it either to be desired or feared.

Despise the Follies of the Great; guard against their Influence, for fear of imitation; let the bad Use they make of their Fortunes, give you a proper Contempt for Riches; and teach you how to regulate your own Conduct: Virtue has no share in the Management of their Expences,

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How comes it to pass, that amongst an infinite Number of Pleasures, which are invented by Luxury and Ease, they have never yet thought of one to comfort the Afflicted? Does not Humanity make us sensible we ought to succour our Fellow-Creatures? Good People feel the Obligations they are under of doing Good, more than the other Exigences of Life: *Marcus Aurelius* thanked the Gods that he had served his Friends to the utmost of his Power, without their having the Plague of solliciting, or the Anxieties of Suspence. The chiefest Good of Grandeur is, when others find their Fortune in ours, *I cannot*, said the Prince, *be touched with any Good that is for myself alone.*

How happy is that Man who has it in his Power to please and oblige others! it is a Pleasure, when enjoyed, superior to all others: But this is a Felicity the Generality of the Sons of Fortune are Strangers to; they do not acquaint themselves with this supreme Happiness. Riches was hardly ever known to make a Man virtuous; but Riches
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has often been the Reward of Virtue. What Use do most great People make of their Riches? 'Tis spent in out-side Shew and Equipage; they make Use of their Power only to debase and oppress others; and yet, to be truly great is to be humane; this makes them easy of Access, affable and condescending; it makes themselves and all about them happy; their Preferment is not at the Expence of any one single Virtue; their just and noble Sentiments have, as it were, prepared them for it; and as they are not Strangers to their new Dignity, no body can suffer by it.

Titles and Dignities are not the Bands that unite us to Men, or draw them to us; for if Merit and Goodness are not joined to them, they will easily break, and then we want to be disengaged from that Homage, we are in some Measure obliged to pay to their Employments; when their Backs are turned, People take the Liberty to judge and condemn them; but if, through Envy, we take delight to lessen their good Qualities, we must endeavour to get the better of these wrong Sentiments, and allow

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them the Justice due to their Merit. We are very often mistaken, for while we are paying our Respect to the Place a Man has, we fancy we are paying of it to the Man himself; those who enjoy great Posts under the Government, were never known to have the Good-will of the People; they scorn to do them Justice, till they quit their Posts, or cease to be. Envy does Homage to Greatness in Spite of herself; for to envy a high Station is to honour it. Let us not, through any Chagrin or Disgust condemn an agreeable Situation, which perhaps has, in truth, no other Defect in it, but our Want of it. Let us now pass on to the Duties of Society.

Mankind found it, as well agreeable as necessary for the common Good to unite together; they made Laws to restrain wicked Men; they agreed amongst themselves to certain Duties of Society; and to the Practice of those Duties they had fixed the Idea of honourable; he is esteemed the worthiest Man who performs these Duties with the nicest Punctuality: These Laws encreased gradually,

gradually, as Honour and Politeness en-
creased.

The Virtues support each other, and form a Sort of an Alliance; 'tis this Union of all the Virtues that makes a Man superior, that makes him more than common. After having prescribed the necessary Duties essential to their mutual Security, the next Thing was to endeavour to render their Commerce agreeable; in order to which, they established Rules of Politeness, and the Manner of living with People who were well born.

There are some Faults and Infirmities, which to prevent, no Precepts can be laid down.

Some certain Vices are absolutely unknown to a Man of Honour. Probity, a punctual Performance of Promises, and a Love for Truth, are, what I am well satisfied, I have no Occasion to remind you of; you know very well an honest Man is ignorant of the Thing called Falshood. What Reputation does the Love of Truth give a Man? Such a one,

they cry, is a godlike Man, who delights in doing Good, and speaks the Truth from his Heart. Though it may not be proper always to say what we think, yet we ought always to think what we say ; the right Use of Speech is to be subservient to Truth. When a Person has got the Character of being a Man of Truth, People will be ready to swear by his Word, it will have the Authority of an Oath ; a Sort of religious Regard will be paid to all he says.

Falshood in a Man's Actions, is as detestable as Falshood in Speech ; an honest Man will neither say nor do the Thing that is false. What has he to conceal ? he is not forward in shewing his own Merit, which will appear sooner or later.

Remember the World will pardon your real Defects, much sooner than an Affectation of those Virtues you have not. Falshood is a Sort of Imitation of Truth ; an Excuse is a Lie guarded ; a false Man is known by his Looks and his Discourse ; a true Man by his Actions. It is an old Saying, that
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Hypocrisy is an Homage that Vice pays to Virtue; and in order to please, you must not only be endowed with most of the principal Virtues, 'tis also absolutely necessary to be agreeable and engaging.

Whilst a Person is aspiring after a high Reputation in the World, he is obliged to depend upon the Opinion of others. You will find it very difficult to get Honours or Preferments by your Services, unless by your own Behaviour, and by the Assistance of your Friends, they are set in a true Light.

I have already told you, that in inferior Employments you cannot maintain your Ground, but by the Art of Pleasing; when you cannot do that, you will be held very cheap; nothing is so hateful as to appear conceited and domineering; to shew a Preference of yourself to every body, and make yourself the Center of every thing.

A Man may be very displeasing with a great deal of Wit, if he makes Use of it only to spy out other People's Faults, and expose them

them to the World. They who are only witty at the Expence of others, ought to consider, that no Man living is so perfect, as to be entitled to censure the Failings of others.

Raillery, which is become one of the principal Amusements of Conversation, is a very difficult Matter to handle. People, who take Occasion to slander and backbite, who love to rally, have, I believe, always some secret Malice lurking in the Heart; one can hardly tell whether gentle Raillery is offensive or not: The Right People have to jest with each other is abused by the false Friend, who wounds you, under a Pretence of jesting with you; he whom you attack is the sole Judge whether you joke or not; the Instant you say a Thing which hurts another, it is no longer Raillery, but becomes an Offence.

When you rally another, you should touch upon their Faults so very gently, that they themselves may join in the Pleasantry. Delicate Raillery is composed of Praise and Blame; you should touch lightly on their little Failings, that you may have a proper
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Opportunity of displaying their good Qualities. *Monf. de la Rochefaucault* says, *You offend a Person less by dishonouring of him, than by ridiculing of him.* I am of his Opinion, for this Reason, because I do not think it in the Power of one Man to dishonour another ; it is our own Conduct, not the Discourse of others that dishonours us. The Causes of Dishonour are known and certain ; Ridicule is merely arbitrary ; it depends upon the Manner in which the Objects strike us, with respect to our Sense of the Thing. There are People who magnify every Thing in their Ridicule ; it is not so much the Faults of the Objects as it is the Fault of those who regard them, as it were, with a magnifying Glass. This is so true in fact, that you will every-day meet with Persons who are the Ridicule of one Society, much admired by Men of Worth and Parts in another.

It is the Humour and Manner of People that makes them please or displease ; gloomy, melancholy Tempers that have a Tendency to Misanthropy, disgusts us very much.

Humour

Humour is that Disposition with which the Mind receives the Impression of its Objects; soft and gentle Tempers are provoked at nothing; nothing offends them; they have so much Indulgence towards others, they would willingly allow them to have what is really wanting in them.

Many People take it into their Heads to fancy it out of their Power to conquer their Tempers; they cry, *I was born so*; and believe that this Excuse is a sufficient Plea for their behaving without any Kind of Attention to their own Actions; but these Sorts of Humours will always be greatly displeasing. So long as Men please us, we think favourably of them. If you would know how to please, observe these Rules; forget your own self; enter into the Interests of others; give them an Opinion of their own Merit; extol the Perfections they have, and pass over in Silence those they have not: They imagine you give them no more than the World allows them; this is in some Sort to increase their Merit, by giving others a higher Idea of it; but
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push it not so far as to be suspected of *Adulation*.

Nothing can be more obliging than a sensible Man acquainting himself with Persons of common Understanding ; doing Acts of Friendship, and conversing freely with them.

Shew Friendship in your Behaviour, and that you desire a Return of it ; for if you are ignorant of it, if you know not how to be a Friend, you can never be an amiable Man ; the Vices of Society are reformed by Friendship ; it softens the Fierceness of Men's Tempers ; it humbles the Vain-glorious, and makes them know themselves better. All the Duties of Honour and Honesty are included in the Duties of a perfect Friendship.

Look about this tumultuous World, my Son, and endeavour to get a true Friend ; be tractable to his Advice, till the Words of Truth, which pass gently from his Mouth, take kindly Root in your Heart. A Person who finds in himself a Power and Inclination to atone for his Faults, never shews any Re-

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luctance in owning of them ; but do not say, that you have done a Thing well enough, when you are sensible you could have done it better. Those who are most deserving of Praise, are least disturbed at any Sort of Re-proof. If you should be so happy as to meet with a virtuous faithful Friend, what a Treasure will it be to you ? His Reputation will warrant yours ; he will answer for you to yourself, he will relieve your Cares, raise your Hopes, abate your Fears, double your Joys, and divide your Grievs. But, in order to merit such a Friend, you must know how to be one.

All the World complain there are but few Friends to be found, and yet you seldom meet with People who care to give themselves any Trouble about the necessary Qualifications to acquire or preserve them. Young People have their Societies though they seldom make Friendships : Their Pleasures unite them ; but Pleasures are not social Ties worthy of Friendship. I don't pretend to give you here a Dissertation upon Friendship ; my Design is only to give you a slight Sketch of the Duties
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of civil Life; I refer you therefore to your own Heart, if it does not require you to get a Friend, and make you feel the Necessity of having one, I leave to your own Ingenuity to instruct you in the Duties of Friendship.

If you have a Desire to be perfectly civil and obliging, consider well how to regulate the Love of yourself, and to direct it to its proper Object. Civility consists in denying yourself of certain Privileges which are due to you, and in shewing a great Respect to those that are due to other People; it is in vain to attempt being happy alone, you find all the World against you; but if you are willing the World should partake with you in your Happiness, you will have its Assistance. All Sorts of *Vices* are Favourers of Self-love, and the *Virtues* are in Combination to resist it; Valour exposes it; Modesty humbles it; Generosity upbraids it; Moderation makes it discontented; and Zeal for the publick Good destroys it.

Self-Love is the Preference of ourselves to others; and Civility is the Preference of others

to ourselves. Men distinguish two Kinds of Self-love, the one lawful and natural, governed by Justice and Reason ; the other vicious and corrupt. The first Object that strikes us is ourselves ; and it is only from Reflection we are brought to do Justice. We know not how to love ourselves rightly ; we do it too well or too ill. To love ourselves as we ought, is to love *Virtue*. To be in Love with Vice is a mistaken blind Love.

We see People sometimes advanced by wicked Means : But whenever Vice is preferred, it cannot be of long Duration ; it is generally destroyed by the same Means, and the same Principles that first established it, If we would have our Happiness lasting and secure, it must be by Innocence ; there is no other certain and durable Dominion, but that of Virtue,

We now and then meet with an amiable Character naturally disposed to Virtue. As for those to whom Nature has not been so kind to bestow that delicate Agreement with Virtue, they ought to consider well their true Interest,
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and use their best Endeavours to correct every bad Tendency; thus will the Mind rectify the Heart.

The Love of Esteem is the Soul of Society; it unites us to one another. I want your Approbation, you have Occasion for mine. On the contrary, if we were to retire from the World, we should naturally forget the Virtues that are necessary to Society. We should even neglect ourselves; but the World obliges us to behave otherwise. Human Nature is imperfect, it has not found enough to furnish out a solitary Life. Politeness is a most necessary Qualification for Conversation; it is the Art of giving a proper Action to our outward Behaviour, which does not indeed give us any Assurance of a real Foundation. Politeness is a Sort of Imitation of Complaisance, and makes the outward Appearance what the inward Man ought to be; you see it in every Action, in the Air, the Voice, the Countenance.

There is a Politeness of the Understanding, and a Politeness of the Behaviour. That
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of the Understanding consists in saying Things that are ingenious and delicate ; that which regards Behaviour, in flattering well, and in an agreeable Manner.

I would not confine Politeness to consist in Civility and Compliment only, as Custom seems to have established it. People compliment one another without having any Sort of Meaning in what they say. Compliments are paid without Sentiment, and received without Acknowledgment ; the World abounds with these Sort of Conversations.

Politeness is a Desire to please those with whom we are obliged to live, and to do it in such a Manner that every body may be satisfied with our Behaviour. Our Superiors with our Respect, our Equals with our Esteem, our Inferiors with our Goodness ; in short, it consists in our Application to oblige, and to say what's agreeable to every one. It enhances the Value of their good Qualities, and makes them think you acknowledge their Superiority. When you have found the Way to raise their Vanity by seeming to prefer

fer them, they will prefer you, and praise you in their Turn ; and the same Preference you shewed to them, they will allow you to have over others ; this is the Interest of their Self-Love.

The Way to please is not to shew the least Signs of Superiority, but to conceal it ; to be polite is an Indication of Ability, and on that Score your Defects will be more kindly overlooked.

Most People are pleased with a genteel Carriage, which if you should want, you must take Care and doubly improve your other good Qualities. You ought to have a very large Share of Merit to be excused any Sort of Rusticity in your Behaviour. You must not shew too great an Attention for your own Character. Polite Persons never find Time to talk of themselves.

You know what Sort of Politeness is necessary amongst the Ladies. The young Men of this Age seem to have abandoned it ;
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which favours much of a Want of Education. Nothing is more shameful than a wilful clownish Behaviour, but let them do as they will, they can't take from our Sex the Glory of forming the best bred Men we had amongst us in former Days. It is to them that we are indebted for Affability in Conversation, for Delicacy of Sentiments, and for that charming Gallantry of Wit and Humor.

It is too true, that this gallant Behaviour, is at present quite banished ; our Manners are entirely changed ; Men are degenerated ; and every body is a loser by it ; Women, the Glory of pleasing, which was the Source of their Charms ; and Men, that Softness and delicate Politeness, acquired by their Acquaintance and Conversation only. Most young Men imagine neither Integrity nor Fidelity due to Women, as if to betray us was no harm, nor to themselves any Dishonor. But whoever considers rightly the Motives of such a Conduct, must think them very base and scandalous ; they behave with Fidelity to each other out of Fear, because they know they shall be called to an Account.

count if they behave otherwise ; but to our Sex with Impunity, and without Remorse ; how often are they false and unfaithful ; their Probity is constrained ; it is the Effect of Cowardice, not the Love of Justice. If you examine narrowly the Conduct of those who make a common Practice of this Sort of Gallantry, you will often find them very dishonest Men, they contract vile Habits, their Conversation is depraved, the Love of Truth becomes indifferent to them, and in Time a total Neglect of Oaths or Promises. Good Gods ! what a Trade is here ? where the least Ill you do is to seduce ; one is dishonoured, another is drove to Despair, and certain Ruin is often the sole Recompence a poor deluded Creature has in Return for a fond, sincere and constant Attachment.

Men have not, in fact, any Right to blame the Women so much ; they are the Betrayers of their Innocence, excepting some few who were destined to a wicked Course of Life from their Cradles : While many others would have continued in their Duty, if great

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Pains had not been taken to draw them from it ; but in short, it is their own Business, and highly concerns them to be always upon their guard. You know, 'tis neither lawful nor generous to dishonour them ; if they have been so weak as to surrender, it argues the greatest Baseness as well as the greatest Cruelty to abuse them for it ; if you praise their Virtue, it is owing to their own Merit ; if you have Cause to complain, it will be owing to yourself. You know further, that by the Laws of Honour you ought to combat on *equal Terms* ; you must not therefore dishonour a Woman in an Amour, because it is impossible it should be in her Power to dishonour you in like Manner.

I must also advise you to be very cautious how you incur their Hate ; they are quick in Resentment, and very implacable ; some Offences they never forgive, and a Person that wounds their Honour risques more than he is aware of ; when their Resentment is most concealed, 'tis most to be dreaded ; when smothered, 'tis most irritated. Take care how you quarrel with a Sex who know
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how to hate, and how to revenge ; besides, Women promote the Reputation of the Men, as the Men do the Women's.

'Tis an excellent Thing to know how to praise agreeably and justly ; the Misanthrope is unacquainted with the Pleasure of praising those that are worthy of it, his ill Nature spoils his Discernment ; on the other hand, the Adulator praises too much. Gross Flattery is rather a Disgrace than an Honour to any one. The Vainglorious never praises but with a View of a Return ; besides, there is a Sort of Behaviour that makes it very apparent, he means not what he says. Your little Geniuses, who are conscious of their own Want of Judgment, unfit to censure or commend, always praise according to the Sentiments of those that have a superior Understanding. The envious Person praises no Man, for fear he should put him upon the Footing with himself. The Man of Honour praises where it is proper ; he would think it mean and base to diminish the Reputation of another, in order to raise his own ; 'tis his Pleasure to do Justice. Sensible, think-

ing People understand very well these Distinctions; and you will always find it much more for your Credit to praise others than yourself.

Learn how to behave properly towards your Competitors: Nothing is more common than for People to endeavour to supplant their Competitors, and to ruin them if they can; scorn to circumvent them; strive not to get the better of them by sinister Means; 'tis nobler to have Conquest be the Reward of your Merit; 'twill be much better to resign your Pretensions than to strive for what you know another has a better Right to than yourself.

Fortune will have no Influence in the Scale of Justice when poised by the Hands of an honest Man. If you have acquired any Glory, consider well yourself, how you have deserved it, and strive to augment what you have already acquired.

Guard against a Spirit of Resentment, for both Law and Religion disallow of private
Revenge;

Revenge ; besides, tho' it may be sometimes necessary to make yourself feared, 'tis most commonly dangerous to take Revenge. Nothing shews a greater Weakness than to do all the Ill we can. And we shew a proper Contempt of the Injury, when we scorn to imitate the Person that did it. To oppose Anger by Patience, Injustice by Moderation, are Things becoming a Man of Honour. By an outrageous Hatred you put yourself beneath those that hate you. Don't go about to justify your Enemies, nor any ways to absolve them ; they hurt you less than a Conscioufness of your own Failings. Little, mean-spirited People are generally cruel : Great Souls are always merciful. *Cæsar* said, *the sweetest Joy he had in conquering was to give Life to those who had attempted his.* This Sort of Revenge is of all others the most glorious, and it is the only one that Men of Honour allow themselves to take. The Moment your Enemy repents and is sorry, you that Instant lose all Right to Revenge. In short, let me advise you to put the best Construction upon every Thing, wish every Body

Body well, pity Ignorance, and despise ill Usage.

What pity 'tis that trifling Fooleries should be the main Cement of many Societies. Men of Honour are united by their Virtues, wicked Men by their Crimes, but most Men by their Pleasures.

Entertainments and Gaming have their Dangers and Excesses; in Love too there is both. Beauty is a Thing not always to be admired, as it is often haughty and imperious. Nothing is more shameful than for Men in their Cups to lose the Use of their Reason, which ought to be the Guide of their Actions; for a Man to give himself up to Sensuality, is to degrade the nobler Faculties of the Mind; the best way therefore to prevent it, is to stifle the first Inclination. The Soul of the voluptuous Man seems to be a Burthen to itself.

Gaming is the Ruin of civil Society; the Prince lays aside his Dignity, and the Women their Modesty. All the Defects of Society

are comprehended in the Folly of Gaming; as Swearing, Lying, Cheating, &c. People make Appointments to meet at a certain Hour, in order to ruin and to hate one another. Here Probity is put to the Test, and I believe I may venture to say, very few have preserved it at play. Gaming is commonly scandalous in the Motive, vile in the Practice, and frightful in the Consequence.

To know how to *deny ourselves* Pleasures, is the only way to have a *right Taste* of them. Reasonable Men are Strangers to Voluptuousness. If we consider the Consequence of extravagant Pleasures, we shall find them generally attended with some Sort of Anxiety which weakens the true Relish of them, and palls upon the Enjoyment.

A laudable Ambition and the Love of Glory will never permit good Sense to submit to the false Pleasures of Voluptuousness and Sensuality. Begin betimes to curb your Passions; for in their Infancy, they are always most pliable; if not restrained, they will increase

crease with Years, and you will find it much easier to *conquer* than *gratify* them.

Guard against the ill-natured Vice called *Envy*; it is a base and shameful Passion made up of Meanness and Malice, and always disingenuous. Envy is the Shadow of Glory, as Glory is the Shadow of Virtue. To be free from Envy is a certain Sign that our good Qualities are innate.

A Man of Quality without Liberality will never be beloved. A covetous Man will always displease; he has in him the grand obstacle to all the Virtues, he has neither Justice nor Humanity. When once a Man has abandoned himself to Avarice, he that Moment bids adieu to Honour. It is said there have been *illustrious Villains*, but there never was known to be such a Thing as an *illustrious Miser*.

Altho' Liberality be the Gift of Nature, yet, if a Person has a Tendency to the opposite Vice, he may easily correct it by good Sense and Reflection.

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A covetous Man knows no Enjoyment. Money, they say, is a good Servant, but a bad Master; it is good or bad according to the Use that is made of it.

A poor Man is not so unhappy as is the avaritious. The Love of Money is the Foundation of all the Vices, as Disinterestedness is the Principle of all the Virtues.

Riches are the first Object of most Peoples Desires, but ought not to be reckoned amongst Man's good Qualities; Virtue, Honour and Reputation are always to be preferred to the Gifts of Fortune.

The most sensible Pleasure that a worthy Man knows, is the doing Good and relieving the Unfortunate and Afflicted. What a wide Difference there is between throwing one's Money away in foolish Pleasures, and the exchanging of it, as it were, for the Reputation of Goodness and Generosity! It is a Sacrifice you make to your Honour. Be your own Almoner, and distribute your Liberality yourself; this will go a great way in

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raising your Character and getting you a good Name.

A great Reputation is a great Treasure. Don't fancy that People of Fortune are the only People who have it in their Power to do good ; every Man living, according to his Station, has it in his Power one Time or other ; if you entertain this Sentiment, you will not want Opportunities of gratifying it ; Objects of this Nature are every Moment before our Eyes ; for the Unfortunate are too numerous to give our Generosity Time to pause.

It is the Manner of bestowing which distinguishes our Liberality. The generous Man gives with so good a Will, it doubles the Merit of the Present ; but if the Miser is ever charitable, he does it with so ill a Grace, 'tis spoiled by Regret. Liberality never ruined any Man. Families are not raised by Avarice ; they are sustained by Justice, Moderation, and OEconomy. It is the Duty of the Great to be liberal. When you are doing Good, you are only doing
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your Duty, you are discharging an Obligation that is incumbent on every Man ; but let Discretion be your Guide. The Principles of Extravagance are not scandalous, tho' the Consequence is dangerous. To know how to behave to our Inferiors is a difficult Thing ; few seem rightly to understand it ; the high Opinion we generally entertain of ourselves, is apt to make us look on all below with that abominable Contempt, as if they were of a different Species. How contrary to Humanity are these Sentiments ! The way to to acquire a great Name, is to be affable and easy of Access ; your being a Soldier will not exempt you from these necessary good Qualities. *Germanicus* was idolized by his Soldiers ; and because he had a mind to know what they thought of him, would sometimes walk about the Camp and listen to their Discourse while they were at their little nocturnal Repasts, at which Time they would take the Liberty to talk freely of their General ; he went, says *Tacitus*, to enjoy his Reputation and his Glory.

You must learn to command by Example, not by Authority. Admiration forces Imitation much more than Compulsion. To live in Ease and Luxury, and treat the Soldiers with Severity, is to be their Tyrant, and not their General.

Learn how Command was first instituted, and how it ought to be conducted. It was Virtue and the high Esteem Men had for her, which first induced them to be obedient; and, if you pretend to claim a Right to it on any other Score, you will be an Usurper of Authority. Where *Reason* holds the Seat of Empire all is Equality; and Virtue alone makes the Distinction.

Humanity suffers exceedingly by the great Distinction Fortune makes between one Man and another. 'Tis Merit that ought to distinguish you from the Vulgar, not your Dignity, nor your Pride. I would not have you look upon the Advantages of your Birth and Rank, but as the Goods of Fortune, which are only lent you, not as Distinctions that belong to [your Being, as if they were a
Part

Part of yourself. If by your Station you are raised above the Commonalty, consider how much your Foibles put you upon a Level with them; may Justice put 'a Stop to that Vanity and Pride which would separate you so much from them.

Know that the Laws of Humanity are the first you ought to obey. Remember you are a Man, and that you command Men. The Son of *Marcus Aurelius* let fall a few Tears for the Loss of his Preceptor, which the Courtiers seemed to think a Fault. *Marcus Aurelius* told them, *he thought it was fit his Son should be a Man before he was an Emperor.*

Think not of your Station whenever Humanity requires your Assistance; but in some Circumstances Honour obliges you not to forget it. In short, if you are invested with Power and Authority, may it be for the Good of others. Let them approach you instead of keeping them at a Distance. Let them not feel their Inferiority, and live with them as you would desire to live with your Superiors.

To

To converse with ourselves is little understood and less practised. Very few turn their Eyes inward, but generally look abroad for Objects of Amusement. You must look for Happiness within your own Breast; 'tis there you must establish it, 'tis no where else to be found, and there you may find an Equivalent for what Fortune refuses you; you will be more free. It must be from a Principle of Reason, you are brought to consider yourself, and not by withdrawing yourself from the World.

If you was to choose a retired Life, the World would blame you for being particular; for my own Part, I should not condemn that Taste, did not the *Virtues of social Life* forbid it. *Retire within yourself*, said *Marcus Antoninus*; practise the Retreat of the Soul, you will find yourself invigorated by it.

Retain certain good Maxims to animate your Reason and fortify your Principles whenever you shall have Occasion. You will have an Opportunity of conversing with the
best

best Authors, by this Retirement Men of Sense and Learning have but few Acquaintance, but they are generally of the best.

Let your Studies improve your Conversation, and Virtue be the Effects of your reading. Endeavour to penetrate into the first Principle of Things, and be cautious how you give ear to vulgar Opinions.

Your common Reading ought to be History, and always make Reflections on what you read. If you study only to fill your Head with Facts, and to garnish your Wit with the Sentiments and Opinions of Authors, you may be said to have laid up a Magazine of other People's Ideas. One Quarter of an Hour's Reflection enlarges and forms the Mind a great deal better than much reading. The Want of Knowledge is a Thing not so much to be feared as Error and false Judgment.

Reflection must be your Guide to conduct you to Truth. Consider Facts only as Authorities

thorities to support your Reason, or as Subjects to exercise it.

History will instruct you in your Profession; but after you have abstracted what is most useful to your Trade as a Soldier, there is a moral Use to be made of it, which will be of much greater Importance to you.

The first Science of a Man, is Man. Leave Politics to Statesmen, Grandeur to Princes; study the Man in the Prince, observe him in the Course of common Life; see how he debases himself when given up to his Passions, Unhappy Events are always the Consequence of an irregular Life.

By studying History, you study the Passions and Opinions of Men; 'tis searching to the Bottom; 'tis unmaking their Actions, for while they are crowned with Success they appear grand, but when the Motives come to be known, nothing perhaps is more contemptible, nothing is more ambiguous than the Actions of Men. If you would know them, examine nicely into their Principles.
Before

Before we applaud ourselves for any Action, let us consider well the Motives of them.

Mankind are more prone to censure than commend, to do Harm rather than Good; and if we do confer a Favour we have found out the Secret of doing it in such a Manner as to spoil the Merit of it.

Look upon Princes in History and elsewhere, as Persons acting their Parts upon the Stage of a Theatre; you will not be interested in their Favour, but by finding in them those good Qualities you have in common with them; for this Reason our Historians please more by painting the Man, than the Monarch, shewing them to us in their domestic Life; there we behold our own Characters, and like to see our own Foibles amongst the Great; 'tis some Sort of Consolation to us in our low Condition, for it raises us up in some Degree to them. In fine, look upon History as a Witness of the Times, and a Picture of their Manners; there you may see yourself, without hurting your Vanity.

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I exhort

I exhort you, my Son, above all Things to consult your Heart, let this be your principal Care, rather than the Improvement of your Wit ; this ought to be the Study of your whole Life. Man's true Greatness is in his Heart ; it must be elevated by aspiring after Grandeur, and at the same Time you may believe that you are worthy of it ; there is certainly as much Justice due to our own Merit, as there is to that of other Peoples.

Entertain such Sentiments and Ideas as shall be worthy of yourself. Virtue exalts Man's State, and Vice degrades it. If you should be so unhappy as not to be blessed with a Heart that is truly just, it would be your own Interest to take all the Pains you possibly can to redress it. 'Tis the Goodness of the Heart that makes us valuable, 'tis that which makes us happy, and which depends upon a proper way of thinking. If your Understanding submits to every trifling silly Passion, it will be the Sport of every vain Attachment ; they present you with Gaieties, *but defend yourself*, says *Montaigne*, against the Treachery of your Pleasures.

Only lend yourself to your Pleasures. If you give yourself up to them, Remorse will be the Consequence. Most Men spend the first Part of their Lives so as to make the latter Part miserable. The Comedy of their Youth is very often the Tragedy of their Age. Lose not your Reason in your Pleasures, if you would find it in your Troubles.

In short, guard well your Heart, for there's the Source of Innocence and Happiness. You purchase your Freedom of Mind and Heart very cheap, when the only Expence is the Sacrifice of your Pleasures, was the Saying of a Man of Wit. It is impossible to join Sensuality with Glory, or the Charms of Luxury with the Rewards of Virtue. In abandoning your Pleasures you will find such an inward Satisfaction as will make you ample Amends; the Advantages are many, Virtue and Honour have their Charms, and are the Luxury of the Soul.

Learn also how to fear and how to honour yourself. The Foundation of Happiness is in the Peace of the Soul, and the secret

Testimony of a good Conscience. I mean by Conscience those inward Sentiments of nice Honour, that assures you of having done nothing to reproach yourself withal. Again, what a Happiness to be capable of living with yourself, to examine your own Heart with Pleasure, and to quit it with Regret! The World will be less necessary to you, though you must take Care not to be much disgusted with it. You must not seem to withdraw yourself from the World, for Men will shun you the Moment they find you shun them, and by your Age and Profession you cannot do without their Assistance. But when one knows how to live with one's self and with the World, these two Pleasures will sustain each other.

Sentiments of Honour may contribute much to your Advancement and Happiness, and may also make you unfortunate and disrespected, if you know not how to govern them, 'tis the most lively and durable of all the Faculties. The Love of Glory is the last Sentiment that forsakes us; but do not confound Glory with Vanity. Vanity looks
for

for the Approbation of others ; true Glory the secret Approbation of our own Conscience. 'Tis much nobler to place the Reward of Virtue in the Approbation of one's own Breast, than in the Applause of the World. Endeavour to satisfy the Sentiment of Glory that is within you ; secure that interior Witness, for the Tribunal is within your own Breast, it would be in vain to look for it elsewhere. You may always be a Judge of your own Worth. If any one disputes your good Qualities, your Comfort is they know you not. It is not so necessary to appear an honest Man, as it is to be one. Those that don't trouble their Heads so much about the good Opinions of others, as how to obtain Merit, will get both.

What Proportion is there between the Grandeur of Man, and the Littleness of those Things he prides himself upon ! Nothing is so ill-suited as his Dignity, and that Vanity he derives from a Number of mere Trifles ; Glory so ill-founded is a great Sign of Want of Merit. Persons who are truly noble are never subject to be dazzled with Vain-glory.
You

You must, if possible, my Son, be content with your Condition ; nothing is more rare or more to be esteemed than those that are so ; and it is our own Fault if we are not. There's no Condition of Life, be it ever so unhappy or ever so miserable, but has its good Side, which will always afford Consolation to those who know how to make a right Use of it. When we find fault with the Situation of our Affairs, it often proceeds from the Badness of our Opinions of them, not from the Badness of the Situation. We have much more Reason to complain of our Humor than of Fortune ; we often impute the Faults which proceeds from our own Chagrin to certain Events, when in Reality the Fault is in ourselves ; nor ought we to look for it any where else. In softning our Humor we sometimes change our Fortune. It is much easier for us to adjust ourselves to Things, than to adjust Things to us. Our Application to find out a Remedy often increases the Malady, and the Imagination corresponding with the Disorder greatly augments it. Attending too much to our Misfortunes

fortunes makes them ever present to the Soul. An useless Resistance retards our being reconciled to our Station. We must submit to Misfortunes, and have Recourse to Patience; 'tis that alone which can alleviate them.

In Justice to yourself, if you would be easy and happy, be contented with your own Condition. I will venture to say, that after the great Loss we have sustained, if you had had another Mother you would have found still much more Reason to complain. If you consider well the Advantages of your Condition you will be less sensible of the Disadvantages. A wise Man of an even Temper will enjoy his good Fortune, and make the best of his bad.

You may depend upon it, there is no State or Condition whatsoever that is exempt from Troubles; it is the State of human Life, nothing pure and perfect, all is chequered. It would be to be freed from the common Law of Nature to expect to enjoy a constant uninterrupted Happiness. Those People who appear to you the happiest in the World, could

could you look into their Hearts and into their Circumstances, you would perhaps find them most miserable. The most exalted are often the most unhappy ; what with their high Stations, and their erroneous Maxims, their Minds are in continual Agitation, 'Tis Reason and not high Station that gives Rest to the Soul. If you are wise you will not let it be in the Power of Fortune either to augment or diminish your Content.

Judge for yourself, not from other Peoples Opinions. Misfortunes and Irregularities proceed from false Judgment, false Judgment from false Opinions, and false Opinions from the Conversation we have with Mankind, from whence you return very often more imperfect. To weaken the Impression the World may make upon you, and to moderate your Desires and Troubles, think how Time will bury in Oblivion both your Pleasures and your Pains ; that every Instant, young as you are, it diminishes Part of your Life, and that all Things are continually entering into the Abyss of the past, from whence there is no Returning.

Remember

Remember then, that no Man, let him be ever so great, is not one Jot better treated than you are ; those Honours, those Dignities, those Places of Preferment and Precedency established amongst Men, are mere outside Shew and Ceremony, void of Reality. Do not imagine that these Qualities are Part of their Being. You see how you ought to look upon those who are above you, but do not forget the infinite Number of unfortunate People that are below you, for it is only owing to Chance that there is this Difference between you and them. Horrid Pride and the high Opinion we entertain of ourselves, puffs us up with the Imagination that the good Things we possess are due to our present Condition, and what we are deprived of, an Injustice done us.

Enjoy, my Son, the Advantages of your Condition, and bear with Patience the Pain and Anxiety that attends it. Consider that throughout the World, where there are Men, there will be some that are miserable ; endeavour, if possible, to attain such a right

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Frame of Mind as shall make you bear all Accidents as if you had foreseen them. To conclude, remember that Happiness depends on your Behavior and good Conduct, but the Fulness of Felicity is to be sought for in Innocency, where you will never fail to find it.





T H E
Marchioness DE LAMBERT
 to her DAUGHTER.

TH E Education of Women has in all Ages been much neglected, while that of the Men has engrossed the general Care and Attention ; and our Sex, as if they were of a different Species, are left to themselves. They forget that we compose one half of the World, that it is absolutely necessary we should be united to them by the tenderest Alliances ; that on us depends their Happiness or Misery, how requisite is it then that we should be reasonable Creatures ! It is by our Means Families are supported or extinguish-

tinguished : The instructing and bringing up of Children is left entirely to our Care during their Infancy, a time when Impressions are lively, and take deep Root in the Mind. Would they have us inspire them ? since at the Time of our Infancy we our selves were left to the Care of Nurses and Governesses, whom as they are generally taken from among the common People, fill the Minds of Children with low Ideas, raise in them all the Passions of Fear, and teach them Superstition instead of Religion. Great Care is taken about intailing of Estates, to secure them to Posterity ; it would be well if the same Care was taken to make certain Virtues hereditary, that they might descend from the Mother to the Daughter, instead of breeding them up in Ignorance to save Expence. Nothing is so badly understood as the Manner of educating young Persons ; they think of nothing but how they may be made to please, and to render their Persons as agreeable as possible ; instead of humbling their Pride, they fortify their Self-love ; they are given up to Ease, to the Pleasures of the World, and to the false Notions of it, and neglect those most necessary Instructions they ought to

to give them about Virtue and Reason. Is it not the highest Injustice, not to say the greatest Folly imaginable, to believe, but that such an Education as this must turn greatly to the Disadvantage of any one?

Meer Complaisance, Daughter, is not the Thing that will make you truly valuable; it must be the Justness of your Sentiments that must form your Character, that must conduct your Mind and govern your Will, which will besides, answer for the Reality and Durableness of all your Virtues. What will be the Principle of these Sentiments? Religion, which when once ingraved in our Hearts, all the Virtues will rise from that Spring, and all the Duties will follow in regular Order. To oblige young People to do their Duty, will not have so good an Effect upon them as their being made to delight in it. Authority is the Tyrant of the Outside, which does not affect us inwardly at all.

When Rules are laid down for the Conduct of Life, the proper Motives, as well as
Reasons

Reasons should be shewn, to give them a Taste for what is advised.

The Practice of Virtue is so much our own Interest, that we should never look upon it as a Hardship, but as the Fountain of Honour, Peace, and Happiness.

You are now coming into the World ; come into it, my dear Child, with good Principles ; you cannot be too cautious and wary with regard to its Delusions ; summon up all your Religion to your Assistance, nourish it in your Heart with proper Sentiments, sustain it in your Mind by Reflection and reading good Books.

Nothing will be more happy or more necessary for us, than to preserve such Sentiments as will make us loved and desired, as will give us an agreeable Idea of the Time to come, and will make us easy at all Times, and under all Accidents, that will assure the Performance of all the Duties, and will answer for us to ourselves, and be a Security for us to others. Of what Security will not Religion be to you against those Disgraces

graces that threaten you ? for you are destined to a certain Number of Ills. One of the Antients said, *He inveloped himself in the Cloak of his Virtue. Do you cover yourself with that of your Religion* ; that will be the grand Security against the Foibles of your Youth, and a safe Asylum in your more advanced Years.

Those Women, whose Minds are governed by the idle Maxims of the Age, fall into (what one may call) a Wild of Errors ; as they advance into Years the World forsakes them, and their Reason tells them, they ought to forsake World. What must they do ? The past Causes regret the present Care and Trouble, and the future Anxiety and Fear. Religion alone will calm all, and afford us Matter for Consolation ; by uniting yourself to the Almighty, you will be reconciled to the World, and to yourself.

A young Person, at her first entering into the World, is apt to entertain a very high Idea of the good Fortune she thinks the World is preparing for her, and is very impatient to have it accomplished, and this
proves

proves to be a Source of much Uneasiness ; for she pursues these empty Ideas, expecting perfect Happiness, which often occasions great Levity, as well as Inconstancy.

The Pleasures of the World are exceedingly deceitful, and promise as much more than they can afford ; they disquiet us in the Pursuit, are unsatisfactory in the Possession, and the Loss of them brings Uneasiness.

In order to fix your Desires, remember you will never be able to find any Good that is solid and durable but in your own Breast. Honours and Riches are not of long Duration, and the Possession almost always increases a Desire of having more. To habituate one's self to Pleasures and Diversions will make them lose their true Relish.

Before you have had a Taste of Pleasures, you may easily pass them by ; but when you have once enjoyed them, you will think even their Superfluities necessary ; you will find yourself less at your Ease than you was before ; for by Degrees you will accustom yourself so much to them, that when you are not
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in the actual Enjoyment of any of them, you will find yourself at a great Loss for want of them. When once Entertainments are made habitual, the Sense of the Pleasure vanishes. If we could immediately have recourse to our Reason, and follow its Dictates, how much for our own Good would it be? Experience only brings us to ourselves; don't you wait for that, but while you are young let the following Maxims determine you, *viz.* that true Felicity consists in Peace of Mind, in Reason, and in the Performance of our Duty. Let us not think ourselves happy, my Child, but when we feel our Pleasure spring from the Soul.

Though these Reflections may be too solid for a young Person, and thought proper for more advanced Years, nevertheless, I believe you capable of them; besides, whilst I am advising you, I instruct myself. Wise Precepts cannot be imprinted too deeply in our Minds; the Track they make is always easy; and it must be allowed that those who employ themselves in Reflection, and endeavour after good Principles, will be much nearer to Virtue than those who reject them. If

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we should be so unhappy as to be wanting in our Duty, yet we ought at least to love it, Let us have these Precepts, my Dear, in constant Aid to our Virtue.

They say, there are two Prejudices we must submit to, Religion and Honour. It is speaking very ill of Religion to treat it as a Matter of Prejudice. Prejudice is an Opinion which may serve for Error as well as Truth. The Term ought to be applied only to Things that are doubtful, which Religion is not.

Though Honour is the Institution of Men, yet nothing is more real, than the Ills those suffer who are deprived of it ; it will be dangerous to oppose this noble Principle ; on the contrary, we ought to take all imaginable Pains to entertain in our Minds the highest Opinion of it, as our Lives and Actions are to be regulated by it, and as nothing is more repugnant to our Repose, or betrays a greater Levity of Behavior, than to think in one Manner and act in another. Endeavour to imprint in your Mind as much as possible such Sentiments as you ought always to preserve ;

serve; be strongly prejudiced therefore in Favour of Honour, and nicely scrupulous in following its Dictates.

Treasure up these Principles in your Mind : Do not look upon the Virtue of our Sex as a Thing merely ordained by Custom, nor let your Thoughts be taken up with imagining, that your Obligations will be sufficiently discharged by your withdrawing yourself from the Eyes of the World. You have two Tribunals, the World, and your own Conscience, before which you must inevitably appear; and you may escape the World, but you can never escape your own Conscience. You owe to yourself the Testimony of being good, you must not therefore seem to despise the Approbation of the Public, because from a Contempt of Reputation, will arise a Contempt for Virtue.

When you become better acquainted with and more accustomed to the World, you will not think it at all necessary to be deterred by the Laws of Custom to keep you within the Bounds of your Duty. The many Examples of those who are remiss in their Duty, and

the many Evils which are the immediate Consequence, ought to be so great a Terror to others as to put a Stop to the most headstrong Inclination ; for I will venture to say, there is not a Woman of Gallantry (if she will be sincere) but must own, that if she is wanting in her Duty, she shall be neglected and despised, which is the greatest Misfortune, as well as the greatest Mortification in the World to a Woman.

Shame is a-Sentiment, from which (by good Management) great Advantages may be acquired. I do not mean that Sort of Shame which makes us uneasy without ever contributing to the Improvement of our Behavior ; but that which prevents our doing Ill for fear of Dishonour ; and it must be owned, that this Sort of Shame is very often the most faithful Guardian to female Virtue, for it is a common Saying, *That few are virtuous for Virtue's Sake.*

Eminent Virtues carried to a certain Degree will atone for many Defects, such as supreme Valour in Men, and extreme Chastity in Women. Every Thing was pardoned in
Agrippina

Agrippina the Wife of Germanicus on Account of her Chastity; she was proud, haughty and ambitious, yet, says *Tacitus*, *All her Passions were consecrated by her Chastity.*

If you are nice and delicate about your Reputation, if you fear to be attacked with regard to those Virtues which are essential, you may easily calm your Fears and satisfy your Delicacy, by being strictly virtuous. Endeavour to have as pure Sentiments as may be, replenished with Reason and Honour, and be satisfied with yourself; it is a certain Revenue of Pleasure, attended with Praise and Reputation. Be truly virtuous, and you will not fail of Approbation.

Eminent Virtues are not the Portion of our Sex, tho' many pure and peaceful Virtues are. We have nothing to do with Fame. It was said by one of the Antients, *that extraordinary Virtues belong to the Men*; he gives to Women no other Merit than that of being obscure; and he adds farther, *it is not those that are most praised, who are best praised, but those of whom nothing is said.* This Opinion seems to me both false and unjust; to reduce this
Maxim

Maxim into Practice, we must shun the World, and all those Poms and Vanities which are continually incroaching upon our Modesty, and rest contented the sole Witneffes of our own Virtues.

The Virtues of our Sex are the most difficult, because in the Practice of them we are not excited to, nor assisted by Glory. To live at home, to have nothing to manage but one's self and Family, to be plain, just and modest, are painful Virtues, because they are obscure. You must have a great deal of Merit to shun Pomp and Praise, and a great Share of Courage and Resolution to be contented with being virtuous in your own Eyes only. Grandeur and Reputation serve to support our Weakness, and it is thought a very great one by some, that we endeavour to distinguish and to raise ourselves. Public Approbation delights the Soul, and yet to avoid it is true Glory. Let it not therefore be the Motive of your Actions, as you will have the Satisfaction of its being the Recompence of them.

You

You must endeavour, Daughter, to persuade yourself, that Perfection and Happiness are the same Thing ; that without Virtue, Happiness is not to be attained, and that Unhappiness is the Consequence of an irregular Life. Let every one examine themselves strictly, and they will find whenever they are sensibly afflicted, that it proceeds from their being wanting in some Duty, or the having committed some Fault, for which their own Heart upbraids them, The Loss of Innocence is always followed with great Remorse ; but those Sentiments which are the Consequence of virtuous Actions, are always most delightful, and an ample Reward to Virtue's faithful Votaries,

I would not have you imagine, however, that your whole Virtue depends upon your being chaste ; there are many Women who do not know any other, and persuade themselves, by this, they are quit of all the other Obligations of Society ; in short, they think they have a Right to be wanting in all the rest, that they may be arrogant, haughty, and calumniate with Impunity. *Ann de Bretagne* was a proud imperious Princess, and made

made *Louis* the Twelfth suffer a good deal, who often used to say, (in giving way to her Humor) *we must pay dear for Women's Chastity*. Set not yours at so high a Price; remember that, on the contrary, it is a Virtue which respects yourself only, and loses its greatest Lustre, if not attended with the other Virtues.

Observe a tender Modesty in all your Behavior, for if all is not well within, any Irregularity of the Imagination will pass from the Heart to the Mouth, and is generally the Cause of indecent incoherent Discourse; even the most lively Passions are obliged to have Recourse to Modesty, to disguise their Artifices, and render them successful. Modesty ought to appear in all your Actions, and embellish your whole Person.

When *Jupiter* formed the Passions, its said, he appointed to each a particular Residence; but Modesty happened to be forgot, so that when she appeared, they were at a Loss where to place her; upon which it was permitted her to mix with all the rest, and has therefore ever since been inseparable.

Modest

Modesty is a Friend to Truth, and betrays the Falshood that dares attack her ; and is in the strictest Union with Love ; they are inseparable, and he is often discovered by her ; in short, without her, Love loses all its Charms. Modesty is certainly the brightest Ornament of a youthful Person.

Let Modesty then be your first and chiefest Ornament ; many and great are the Advantages of it ; it is a great Improvement to Beauty, and serves as a Veil to those who are not handsom. Modesty is a Sort of Supplement to Beauty. The great Misfortune attending an unhandsom Person is, that it extinguishes what is most valuable, and buries, as it were, all female Merit. People never look for Wit and Understanding in a disagreeable Form. It is a grand Affair, a Thing not a little difficult, for Merit to force its Way through a disagreeable Outside.

You are born, my Dear, with an agreeable Person, though not a beautiful one ; it will be necessary therefore for you to lay in a Stock of Merit, as you cannot expect to meet with Respect without Desert. Beauties

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have

have great Advantages. It was a Saying of one of the Antients, *That Beauty is a short Tyranny, and the first Privilege of Nature ; that handsome People carry their Letters of Recommendation on their Foreheads.* Beauty inspires us with Sentiments of Kindness which prepossesses us in its Favour. Whoever wants these Advantages must expect to stand a strict Examination of the World, and be judged with Rigour. Let nothing appear either in your Air, or in any Part of your Behavior, which may make you seem blind to your own Imperfections ; a confident Air is very disgusting in one who has but an indifferent Person. Let your Discourse, as well as your Dress, be plain and artless ; but if you have any Art, let it not be perceived but with the greatest Difficulty, for Art delicately managed is not easily to be discovered.

Since it is our Sex's Lot to be destined to please, we must not neglect any little Talent or Charm that we have, which will any ways render us agreeable ; but yet our principal Care and Pains must be how to acquire real Merit, and not to busy ourselves about Trifles. Beauty's Reign is but a short-lived one ; how
miserable

miserable then must the Conclusion of those Women's Days be, whonever thought any Thing so much worth their Consideration as their own Beauty. If any one begins to behave in a particular Manner towards you on account of the Agreeableness of your Person, convert his Passion, if you can, into Friendship, and endeavour to engage him to you by your Merit.

It is almost impossible to lay down any certain Rules how to please. A handsome Person without Merit will not please very long; so Merit without Beauty will create Esteem, but not Love and Desire. If Women would be truly amiable, they must join Virtue to their exterior Charms. You see I do not make Modesty the sole Merit of the Sex, I make it (as it ought to be) much more extensive. All worthy Women are endowed with manly Virtues, Friendship, Integrity and Fidelity in all their Devoirs. A fine Woman should, besides all the external Graces of the Body, be possessed of all the Beauties of the Mind and Heart. It is become a difficult Matter to please the generality of the Men of this Age without a little

of the Air of the Coquette in our Behaviour; Strange! that they should be pleased with the Defects, rather than the good Qualities of our Sex. Beware of the other Sex, for many of them will make no Scruple to take Advantage of the Weakness of ours; they don't trouble themselves about our Virtues, they don't desire to esteem us; they like to amuse themselves with such as are least deserving, rather than be obliged to admire those that are virtuous and most worthy.

If you would know how to please, you must first learn to acquire a Knowledge of Mankind, and you will find that most Men regard not what is excellent so much as they do any Thing that is new, tho' Novelty is a Sort of Flower which soon fades, and that which pleases now as a Rarity, will by and by become so common as to afford no Pleasure at all. To keep up this Taste for Novelty, we must make Use of every Resource, and every Kind of Merit; they are not to be fixed by Beauty alone, but all the Graces and Perfections you are Mistress of must be employed, and to make them enjoy all the Pleasures of Inconstancy in the same Object.

Young

Young Women that are born with a strong Desire to please, as they find themselves shut out from all the Ways which lead to Glory and Power, summon all their Charms to their Assistance, and strive by that Means to acquire Authority. Beauty deceives the Person that possesses it, and is apt to intoxicate the Soul; in that Case consider seriously what a short-lived Blessing it is, how few the Years are between being a handsome Woman and the being no more so. Get the better therefore of this excessive Desire to please, at least do not shew it. You must also set Bounds to your Dress, and not busy yourself too much about it; let it not take up too much of your precious Time; your being graceful will not depend upon your being nice and curious in your Ornaments. You will find it necessary to submit to Fashions and Customs, but do not be a Slave to them, comply with them no farther than is necessary. The Fashion would be a reasonable Thing could it be fixed at Perfection, or Convenience, or Gracefulness; but instead of that it is the most inconsistent Thing in the World, continually changing, always extravagant, seldom Politeness or good Taste.

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A right Taste rejects all excessive Niceties, and treats little Things as such, and takes but little Notice of them. Neatness is very agreeable, and has its Rank amongst the Things which are graceful; but when People exceed the Bounds of Neatness, when they are over nice, they become finical and conceited: It is below a Person of Sense to regard these Things of little Importance, such as being very delicate and nice.

Young Persons do seldom attend to any Thing long: For want of Reflection, they have for the most Part a violent Passion for sensual Pleasures, and their great Impatience at that Time is the least Evil they have to fear. Excessive Joy is never the Consequence of Virtue. What they call lively Pleasures are always dangerous. Though we are come to be so discreet as to behave with Decency, and not go beyond the Bounds prescribed by Modesty, yet as soon as the Heart is made sensible of Pleasure, it diffuses into the Soul a strange Sort of a Softness, which gives it a Disgust to every Thing that is called Virtue; it stops and weakens every Inclination to Duty: A young Person does
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not foresee the ill Consequence of this Poison, the least bad Effect of which is to trouble our Repose of Life, to spoil our Taste, and render all our honest Pleasures insipid.

Don't appear too frequently in public Places. By appearing always in public you will lose your Dignity. It is very difficult for a Person, whose Time is chiefly imployed in a constant Round of idle Visits, to preserve an exact Modesty; they are most commonly ignorant of their own Interest. If you are handsom, you ought not to use yourself to the common Custom of shewing yourself daily, and if you are not handsom you must be still more reserved; besides, the frequenting of public Diversions weakens the Relish of them.

When you have given yourself up to your Pleasures, and those Pleasures forsake you, either because you have now no Relish for them, or because your Reason forbids your following them any longer, the Soul falls, as it were, into a great Void. If you would therefore have your Pleasures and Amusements durable, use them only as a Relief to your more se-
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rious Employments. Let Reason be your constant Companion, and let not the Want of Diversions make you idle and uneasy.

We must govern our Passions and Desires, or our Lives will be miserable. It is Innocence that preserves them, and Irregularity that corrupts them.

With an upright Heart one may make a Pleasure of every Thing. When we come to our Pleasures with a vitiated Palate, and fancy ourselves to be very delicate, when in Reality it is only because we have lost our Taste; when the Heart and Mind are not debauched by those Sentiments which mislead the Imagination, or by any violent Passion; Joy comes freely, of which Health and Innocence are the true Source. But if we have once the Misfortune to accustom ourselves to what they call lively Pleasures, common moderate Diversions will become tasteless and insipid. People debauch their Taste by their Diversions; they make a common Practice of such vain extravagant Pleasures, that they can by no Means take up with such as are plain and reasonable.

You ought to be very apprehensive of those violent Emotions of the Soul, which are only a Preparative to Disquiet and Distaste ; they are most to be dreaded by young People, who are less able to resist any Thing they think will give them Pleasure. *Temperance*, said one of the Antients, *is Luxury's best Workmanship*. With Temperance both Soul and Body are kept in Health, and always gives us such Joy as is equal and easy ; we find no Want of public Shows and extraordinary Expences. Reading, Working, and agreeable Conversation, make us feel a Joy more pure, than all the Preparations to the greatest Diversions. In short, innocent Pleasures are of greatest use to us, and are always at hand ; they are very beneficial, and never purchased too dear ; the others flatter, and they hurt ; for the Constitution of the Soul may be broke and spoiled, like that of the Body.

Let all your Views and Actions be regulated by some certain Method ; it would be happy for you if you could live without taking any Thought about your Fortune, but as yours is limited, you must square your Expences accordingly, and be cautious in them. If

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you don't use Moderation, you will run a Risque of having your Affairs very soon in great Disorder. The Moment you lose your OEconomy, you will not be able to answer for any Thing.

Pomp and Equipage will insensibly draw Ruin upon you, and Ruin is most commonly followed by Corruption of Manners; and yet though I advise you to be careful of your Affairs, I would not have you be the least covetous on any Account whatsoever. Remember Avarice profits little, and dishonours very much. When your Conduct is regular you have nothing more to do but to take care and avoid that Shame and Injustice which is always the Consequence of an irregular and imprudent Conduct. You will do well to retrench all your little superfluous Expences, that you may be the better inabled to perform those noble Duties which Friendship and Charity inspires you with.

It is not our being careful about little Things, but Order and Method, which will greatly benefit us in our Affairs. *Pliny* in returning back to his Friend bound for a considerable

considerable Sum of Money which his Friend had borrowed of his Father, and at the same Time giving him a general Release, said, *I have a small Fortune, am obliged to live in an expensive Way, nevertheless by my Frugality I have raised a Fund, out of which I am able to serve my Friends.* Take from your Pleasures and Desires, that you may have it sufficiently in your Power to satisfy your Sentiments of Generosity, which every one ought to do, whose Hearts are right. Do not listen to such Wants and Necessities as your Vanities put into your Head. They will tell you, *you must do as other People do.* This Phrase, *as other People do*, is very extensive. Have a nobler Emulation, and let not any one be possessed of more Honour, Uprightness and Integrity than yourself. Be sensible what it is to want Virtue; Indigence of Soul is much worse than that of Fortune.

Establish your Reputation while you are young, increase your Credit then, and regulate your Affairs properly; as you grow older you will find it more difficult. *Charles the Fifth* said, that young People were Fortune's Favorites. In Youth you have the Assistance

of every body, every thing is tendered for your Acceptance. Young Persons have a Dominion which they themselves are ignorant of; on the Contrary, in a more advanced Age every Thing will forsake you, you will have no longer those seducing Charms which gave a Lustre to all your Actions; Truth and Reason (which the World is very little governed by) will be all that you have then left you.

You are going forward, said Montagne to the young People, in the Road to Reputation and Credit, and I am returning back. When you are past your Youth, let the Improvement of your Virtue be your chiefest Care. Endeavour at Perfection in all your Undertakings, in every Action; undertake nothing, nor begin any thing without saying to yourself, Can't I do better? By this Method you will insensibly acquire such a Habit of Justice and Virtue, as will make the Practice of them very easy. Do what Seneca advised his Friend Lucilius, Chuse you, said he, from amongst the great Men, him that shall appear to you to be most revered; do nothing but in his Presence, and render to him a strict Account of

of all your Actions. Happy he who is worthy enough to be chosen ! This Rule is the more easy, as the Generality of young People are naturally inclined to Imitation ; when we take our Patterns from Antiquity, we run the least hazard, because the Examples they give us are almost always noble and heroick. But amongst the Moderns there would be this Inconvenience, Copies seldom succeed, they rarely come up to their Originals. It was a Saying long since, that all Copies ought to tremble before their Originals ; they only follow them at a Distance ; besides, it destroys the natural Genius, which is generally the plainest and truest. You give up your own Reason when you are fixed to a Pattern, and many of your Defects will proceed from Imitation. Learn then to fear and to respect yourself. Let your own Delicacy be your own Reformer.

Consider how you shall be happiest in your own Condition. Make the best of every thing, a thousand Benefits have escaped you for want of Application. We do not truly enjoy our Happiness but by Comparison.

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The greater your Abilities, the more Advantages you derive from your own Station, and the more extensive will be your Pleasures. It is not our great Possessions that make us happy, but our Enjoyment of them, and the Enjoyment depends on a perfect Satisfaction.

If People knew how to be contented with their own Condition, they would be neither anxious, envious or ambitious, but live in perfect Tranquility. We do not enjoy the present at all, because our Hopes and Desires are incessantly hurrying us towards the future.

There are two Sorts of Fools the inWorld ; the one lives in constant Expectation of the future, and has nothing to support himself withal but his Hopes, which he has not Wisdom enough to weigh justly, so that he spends his whole Time in idle Surmises. Reasonable, sensible People imploy themselves only about Things within their own Reach ; they are seldom deceived ; and when they are, they can easily reconcile themselves to the Disappointment ; they also know that the great Desire for Riches ceases, either from Possession, or an actual Impossibility of obtaining the
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Thing desired, and that by such Reflections as these it is that wise Men console themselves. The other Species of Fools devote themselves entirely to the present, without ever thinking of the future. They ruin their Fortune, Reputation and Judgment, for want of a prudent Management of them, Those that are wise act differently from both, they enjoy the present without abandoning the future.

It is our Duty, my Child, to imploy our Time well ; what Use do we generally make of it ? Few People know how to set a just Value on it. *Render an Account to yourself of all your Hours*, said one of the Antients, *to the End that having made a good Use of the present, you will stand in less Need of the future.* Time flies swiftly away. Learn to live, that is to say, to make a good Use of your Time ; for Life, alas ! is consumed in vain Hopes, running after Fortune, or expecting of it in vain. All Men feel the Necessities of their Condition, are always imployed without ever being able to accomplish their Desires. Consider ! Life does not consist in the Space of Time, but in the Manner

ner of our spending it. Remember you have a mind to be cultivated, and to be nourished by Truth, a Heart to be kept pure, and a religious Worship to pay.

As your early Years are very precious, think, my Dear, how to make the most profitable Use of them. While the Mind is tender, and Impressions are easily made, adorn your Memory with such Things as are most valuable ; think you are laying in a Provision for your whole Life. The Memory forms and extends itself by Exercise.

Curiosity is a Thing that you must not extinguish ; the Business is to manage it with Discretion, and let it be directed to a proper Object. Curiosity is a Thirst after Knowledge, and the more you extend it the nearer it will bring you to the Truth ; 'tis an Inclination of Nature which meets Instruction half way, and must not therefore be chequed on any Account by Ease and Idleness.

It is very commendable for young Persons to imploy their Time in solid Studies. The *Greek* and *Roman* Histories elevate the Soul,
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the great and noble Actions we find in them inspire us with Magnanimity. It is necessary for you to read the History of *France*, you ought not to be ignorant of the Affairs of your own Country. I should not find Fault with a little Philosophy ; the new is the best, if one was capable of it. It forms the Judgment, distinguishes your Ideas, and teaches you to think justly. I would have you read some of the moral Writers, such as *Cicero*, *Pliny*, &c. they will give you a true Relish for Virtue, and will insensibly make such an agreeable Impression on your Mind as will greatly benefit your Manners and Conversation. The natural Propensity to Vice is corrected by the Example of so many Virtues ; you will seldom meet with People unless they are very well disposed, that have any Taste for this Sort of Reading ; they can't bear to see that which does not only accuse, but always condemn them.

As for Languages, tho' a Woman ought to be contented with her Mother Tongue, yet I would not oppose any Inclination you may have for the learning of *Latin* ; it is the Language of the Church, it opens the Door

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to all the Sciences, it brings you acquainted with the best Authors in all Ages. Women are willing to learn *Italian*, but it seems to me a dangerous Study, because it is the Language of Love ; neither are *Italian* Authors very chaste in their Writings ; besides, they have in all their Works a certain Method of playing upon Words, and an Imagination without Rule, directly opposite to true Wit.

Poetry may have its Inconveniency, yet I can hardly forbid your reading *Corneille's* fine Tragedies, for very often in those which are the best, you will find excellent Lessons of Virtue ; and yet they sometimes leave Impression of Vice behind.

The reading of *Romances* is still more dangerous, and I would by no Means have you use them much ; they fill the Mind with visionary Prospects. Romances never have their Foundation in Truth, but fire the Imagination, weaken our Modesty, and disorder the whole Heart ; if a young Person is ever so slightly disposed to Tenderness, it hastens and precipitates her Inclination. We
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must do nothing that shall augment the Charms and Delusions of Love; the more modest Colours you draw it in, the more dangerous it will be. However, I do not absolutely forbid it, as all Prohibitions are repugnant to Liberty, and increase our Desire: But you must accustom yourself, as much as you possibly can, to the reading of that which is solid, of that which will adorn the Mind and fortify the Heart; we cannot too much avoid those which leave bad Impressions difficult to be erased.

Moderate your Inclinations and Desires for the more abstruse Sciences, they are dangerous, they inspire one with a great deal of Pride and Conceit, no ways beneficial to the Soul. If you have a strong, lively, active Imagination, and a Curiosity that nothing can restrain, it will most certainly be much better to employ those Talents in the Study of the Sciences, than to run a Risque of their turning to the Advantage of the Passions; but I would have you consider that young Women ought to be almost as cautious with regard to Science, as they are tender of being guilty of Vice.

Avoid the Affectation of being thought a Wit, don't lose your Time in vain Speculations, and puzzling your Head about Things which are above your Comprehension. The Objects of the Soul's Enjoyments are more numerous than the Objects of its Knowledge; with regard to our Well-being it is sufficiently enlightened; but that will not content us, our impertinent Curiosity puts us upon enquiring into Truths, it does not become us to examine into.

Before we enter upon any abstruse Science that is above our Knowledge, we ought to consider well the Extent of our own Capacities, in the Determination of our Choice to know which Rule is best to take; to learn how to distinguish Opinion from Judgment, to doubt whatever is void of positive Proof, without Timidity, not be ashamed to acknowledge our Ignorance of that which is above our own Understanding; this may serve to humble the Vanity of your Wit, and lessen its Assurance.

Remember that Reason and the Senses, which are the Principles of all our Knowledge,

ledge, are insincere and deceitful. The Senses impose upon Reason, and Reason cheats the Senses in its Turn; these are our Guides, and yet both of them lead us into Error. Such Reflections as these are enough to give us a Disgust to the abstruse Sciences: Let your Time be therefore employed in such Knowledge as will turn more to your Advantage.

It becomes a young Person to be tractable, and not too confident of herself, and yet I would not have her be too complying. In Matters of Religion, I think it necessary for us to submit to Authorities, but in other Things let Reason and Demonstration govern us. In being too complying you infringe upon the Prerogative of your Reason, and neglect the proper Use you ought to make of your own Judgment. It is setting too narrow Bounds to your own Ideas, to include them in those of other People. The Testimony of Men cannot have Credit, but in Proportion to the Degree of Certainty they have acquired by informing themselves of Facts.

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There is no such Thing as pleading Prescription against Truth; it is good for all Persons, and for all Times. In short, as a great Man said, *If you would be a Christian you must believe implicitly, if you would be wise you must see clearly.*

Accustom yourself to exercise your Understanding, and to make more Use of that than you do of your Memory. We are so apt to fill our Heads with other Peoples Ideas, that we don't make the proper Use of our own as we ought. We think we have advanced a great way in Learning, when we have filled our Heads with a few historical Facts only; but alas! this contributes but little to the Perfection of Understanding. I would have you often entertain yourself with Reflection. The Understanding extends and increases by Exercise, but there are but few who make this Advantage of it.

To know how to think will be a lasting and valuable Talent to us. Neither historical Facts, or philosophical Opinions will be able to support us under any pressing Misfortune, neither will you find yourself the more strengthened

strengthened by them. If any Affliction befalls you, and you have recourse to *Seneca* and *Epietetus*, can their Reason, do you think, comfort you? Is it not the Business of your own rather? Make Use of your own Virtue, and lay up a Stock in your peaceful Hours, to assist you in those Times of Affliction, which you are to expect; you will find a much better Support from your own Reason than from that of others.

If you can regulate your Imagination, and make it subject to Truth and Reason, it will be a great Step towards Perfection and Happiness. Women are most commonly governed by their Imaginations; for as they are not employed about any Thing solid, as they are not in the Sequel of their Lives charged with the Care of their Fortunes, or the Conduct of their Affairs, they are generally given up to their Pleasures. Public Diversions, Dress, Romances, and trifling Opinions, engross the Empire of their Minds. In regulating your Imagination you will intrench on your Pleasures, for that is the Source from whence all Things which give Pleasure have their Charms and Illusions, and which compose their
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Delight; but as for such Sort of Pleasures, what Evils do they not produce? Where the Imagination governs, Reason dares not appear, and it always interposes between Truth and you. We see nothing but as the Imagination pleases; those that are governed by it, are but too sensible of its Power; it would be happy for us if we could make an Agreement to give up the Pleasures of the Imagination on Condition we might be freed from the Pains of it. In short, nothing is more opposite to Happiness than a delicate, lively and too warm an Imagination.

Endeavour to form within yourself a true Idea of Things. Judge not with the Vulgar. Be not biaſſed by common Opinion. Get the better of your infant Prejudices. If you happen to be ſo unfortunate as to be involved in any Trouble, have Recourſe to the following Method, I have found it a good one. Examine well the Motives of your Grief, ſeparate the real from the imaginary Cauſe, and you will often find but little of the former remaining. Eſteem Things according to their true Value. We have not ſo much Reason to complain of Fortune, as we have
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of our own false Sentiments; for commonly it is not the Thing which hurts us, but the Opinion we have of it.

Nothing will conduce more to our Happiness than thinking well; to have a sound Mind. With respect to Religion we ought to pay a great Regard to common Opinion, but we ought to think very differently from the Vulgar upon the Business of Morality, and the Happiness of Life. I call all those Vulgar whose Sentiments are low and vulgar; the Court abounds with such. Fortune and Credit are the common Topics of Mankind; you hear nothing else said hardly, but push your Designs, strive to advance yourself, *but Wisdom says*, humble your vain Desires, chuse a retired Life with Tranquility, a pleasing and honorable Repose, more perhaps to be desired than the noblest Employments. You will find the Recompence of Virtue to be in the Testimony of your own Conscience, not in Fame. Virtue will very easily dispense with the Loss of a little Glory.

To know how to find every Thing within yourself, will be a Science well worth the

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Pains of learning. *I have learnt, said one of the Antients, to be my own Friend, so that I can never be alone.* To alleviate the Cares and Anxieties of Life, you must provide yourself with internal Remedies, which may also prove an Equivalent for those good Things you promised yourself in vain. Secure a safe Retreat, an Assylum within your own Breast ; there you may always retire to, and be well received. The World being less necessary to you, will have less Power over you. If People are not solid enough to depend upon themselves, they will be ready to depend on every body.

Make a proper Use of Solitude. Nothing is more profitable or more necessary to weaken the Impression that sensible Objects are apt to make upon us. You must now and then withdraw yourself from the World, and set apart some particular Time of the Day for Reading and Reflection, those happy Privileges of retired Leisure. *Reflection, said a Father of the Church, is the Eye of the Soul ; it is through that Door that Light and Truth are introduced. I will take it into Solitude, said Wisdom, and there I will talk to the Heart ;*

Heart ; it is there Truth reads her Lectures, where Prejudice vanishes, where Prepossession is weakened, and where Opinion, which governs all, begins to lose its Power. When we cast our Eyes upon the unprofitable vain Things of Life, we may justly say, as *Attilius* did to *Pliny*, it is better to do nothing, than to be *doing of nothings*.

I have told you before, my Dear, that Happiness consists in Peace of Mind. You cannot enjoy the Pleasures of Reason with a sickly Mind : Almost every Thing gives Pleasure to a healthful Mind. If you would live with Tranquility, you must observe the following Rules. The first is, not to give yourself up to your Pleasures ; only lend yourself to their Amusements ; have not too great a Dependence upon Mankind, for fear of being deceived ; and to be your own first Friend. A retired Life gives us great Assurance of a happy Repose, and is a Friend to Wisdom ; our own Breast is the only proper Habitation for Peace and Truth. Fly the great World, there is no Safety there ; those Passions you had got the better of revive there ; there are not many who endeavour to

the better of their unruly Passions. The more Company you keep, the greater Power your Passions will acquire ; it is difficult to resist the Efforts of Vice, when kept in countenance by so many of our Acquaintance. In short, we become more weak and unjust, as well as less modest, by having been too much in the World. The World very easily communicates its Poison to tender Minds. You must endeavour to stop all the Avenues which lead to the Passions, as you will find it much more difficult to conquer than prevent them ; for when you have once got the better of them, you will think you paid dear for their Residence. It is difficult to resist Nature in her first Motions ; she too often extends her Power too far, insomuch that when we come to reflect with ourselves, we find great Cause to repent.

We must have Resources for ordinary Occasions, and others for the worst that may happen. Measure your own Strength and Courage, and as for any Thing you have Reason to apprehend, put it in the worst Light, and wait the Event with Fortitude and Resolution ; look upon it undisguised, behold

hold it in all its most dreadful Circumstances, but be not dejected.

A great Favourite, who was arrived at the very top Pinacle of Fortune, made his Friend believe he would shew him all his Riches, and in pointing to a strong Box, he said to him, in that Box lies all my Treasure. His Friend grew very impatient, and begged to see it; upon which he gave him leave to open the Box, where he found nothing but an old ragged Garment. The Friend was greatly astonished! Why, says the Favorite, if Fortune should think fit to reduce me to my primitive State, I am prepared. What an Advantage is it to us to know, and not be afraid of the worst; to feel, that we are able to support ourselves under all the Ills of Life.

If you find in yourself a strong Desire for any particular Thing, examine well the Nature of the Thing desired; consider maturely the Good it promises, and the Ills which may attend it. Remember this Passage of *Horace*, *Luxury marches before you, while its Attendants are hid from us.* You cease to fear, the Moment you cease to desire. Wisdom never
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runs after Happiness, but always gives it to herself. This must be your own Business, for it is in your own Power. There are but a few Things required to supply the Necessities of Life ; but an infinite Number to supply those Wants which Opinion creates ; it will be much better for you to square your Desires to your Fortune, than to make your Fortune subject to your Desires. If it was in the Power of Riches and Honours to satisfy the Mind, it might be worth our while, nay, it would be our Duty to amass them : But alas ! a Thirst after both augments as they increase, and they who desire them most want them most.

Young People amuse themselves with Hopes. *Monf. de la Rochefaucault* says, *Hope conducts us to the End of our Lives by an agreeable Road.* Did not Hope extend it, it would be short indeed. Tho' it is a Sentiment which may often give us great Consolation, yet it may be sometimes dangerous by leading us into Mistakes. The least ill Consequence that proceeds from it is, that it makes us neglect the Enjoyments we possess, in Expectance of those we desire.

Our Self-love hides us from ourselves, it makes us fancy all our Faults and Defects much less than they really are. Our Faults and Defect are like those Scents we carry about us ; though they may incommode other People, we do not smell them ourselves. If we would see them in their proper Colours, we must see them in others. Look upon your own Imperfections with the same Eyes you so easily spy out other People's Faults ; always remember this Rule, it will accustom you to Justice and Equity ; examine strictly into your own Character, and endeavour to turn your Faults to your Improvement, for there are but few but what have an Alliance with some Virtue, which favours them. It is the Property of Morality to perfect Nature, not to destroy it. Are you proud ? let that Opinion raise you above the Foibles of your Sex, and make you avoid those Failings which would humble you. To every irregular Motion of the Heart there is a Shame and a Punishment fixed, which will sollicit you to leave it. Are you timorous ? convert this Weakness into Prudence, which will be a Means to prevent your doing any Thing that may cause it. Are you a Squanderer ? it is
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an easy Transition to change your Prodigality into Generosity. Let your Bounty be shewed to proper Objects with Discretion ; take care of the Poor, and be not unmindful of those who are indifferent about your Favours : Be free in lending to the Neccessitous, and in giving to those who are in want and unable to repay. This is only doing good Actions in complaisance to your own Sentiments, for there is no Sort of Weakness whatsoever, but if you have a mind, Virtue may make some Use of it.

When Afflictions come upon you, and shew you the little Merit you have, instead of being angry, and opposing the Opinion you have of yourself, to the Injustice you imagine is done you, think that the Persons who do it are better able to judge of you than you are of yourself, that you ought rather to believe them than your own flattering Self-love; for in that which regards yourself your Enemy will be nearer Truth than you are : You ought to have no more Merit in your own Eyes than what you have from the Eyes of others. We have too great a Tendency to Self-flattery, and we are too near ourselves to judge impartially. These

These are some general Precepts to enable you to withstand the Vices of the Mind ; but above all things your principal Care ought to be to endeavour after the Perfection of the Heart and its Sentiments. No Virtue can be sure and lasting which does not proceed from the Heart. It is that which properly characterizes you, and in order to make yourself Mistress of your own Heart, observe the following Method. When you feel yourself agitated by any strong predominant Passion, take some Time for Consideration, and to capitulate with your Weakness ; for if without thinking one Moment about it, you immediately sacrifice it entirely to Reason and Duty, it is much to be feared the Passion may revolt and become stronger than ever. You are under its Dominion, you must therefore manage it with Art and Address ; you will receive more Assistance from such a Conduct that you are aware of : You will often find a Remedy, even in the Passions themselves ; if it is Hate, you will find by giving yourself Time to consider, you had not so much Reason for Hate and Revenge. If unhappily it should be the contrary Passion which disturbs you, there is none will furnish

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you with more certain Assistance against it-
self.

Should you be so unfortunate as to have your Heart touched with Love, I would advise you to make use of the following Remedy, in order to stop its Progress. In the first Place, you must believe that the Pleasures of it are neither solid nor faithful; that it will fly from you; and were it attended with nothing more disagreeable, even that would be a sufficient Mortification. In this Passion the Mind has always some desirable Object in view, to which it is more strongly united, either by Desire or by Enjoyment, even than it is to its Being. Possession is the Center of all its Happiness, and the Loss of it the greatest Misery. And yet this charming Opinion, this delightful Choice of the Soul, is neither substantial nor durable, for it depends upon others, it depends upon yourself, and at the same time you cannot answer for yourself, nor for another.

Love in the Beginning is all Brightness, it presents you with nothing but Flowers, while Danger and Deceit lies concealed like the
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Prickles under the Rose. It always takes upon it some Form that does not belong to it, while the Heart, which is generally in its Interest, knows how to hide its true Inclinations, for fear of alarming your Reason and your Modesty. It seems at first a mere Amusement, but steals upon us by Degrees, and in short is hardly to be perceived till it comes to get the better of us; so that the Moment you begin to feel it, by all Means fly from it! Hearken not to the Complaints of your Heart! Love is a Passion not easily got the better of, there is too strong a Party within us; as soon as you are surprized by it, all the Powers of the Heart are against you, and no Assistance can be expected from that Quarter. It is the most cruel Situation a reasonable Person can possibly be in, where you are only Witness; you must therefore immediately summon all your Courage. Consider with yourself, if you give way to it, you must expect much worse Treatment from it. Love is sometimes irrational, often ungovernable, and ever jealous.

Reflect what fatal Consequences attend upon this Passion, and you will find but too

many Examples for your Instruction, though perhaps we may be convinced without being cured. Let us compute all the Ills of Love, if possible; it captivates our Reason, dazzles our Senses, disturbs the Repose of the Soul, steals away the Blossom of Innocence, staggers our Virtue, and tarnishes the Reputation. Shame and Remorse are too too often the Consequence of this Passion. Nothing disgraces you so much, or makes you so much below yourself, as your Passions; they degrade you. 'Tis Reason alone can make you preserve your Station. We shall find it much more unhappy for us to stand in Need of our Courage to support us under a Misfortune, than not to have taken heed to have prevented it. The secret Satisfaction of having done your Duty, is a Thing you will always find great Consolation from; but never praise yourself for fear of being humbled. Remember you carry your Enemy about you; behave always in such a Manner therefore, as to be able to answer for your Conduct to yourself. Avoid all such public Shews and Representations as have the least Tendency towards inflaming the Passions; we ought not to see what we are forbid to enjoy. Musick,
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Poetry, and such like Things, are Attendants upon Luxury. Solid Lectures will fortify your Reason.

Enter not into Conversation with your Imagination, that will paint Love in all its Charms. What proceeds from the Imagination is generally falacious and seducing ; when you come to quit it for Reality, you will find a great deal of Difference. St. *Augustin* has given us a Picture of his own Condition, when he was about to forsake Love and its Pleasures : He said, *What he had loved, presented it self to him then in a Figure that was most charming.* He describes what passed in his Heart, in so lively a Manner, that one can hardly read it without some Danger. Pictures of Luxury should be passed lightly over ; we have most Reason to fear it, when we even resolve most against it ; and our Tears are to be doubted. The Passion of Love is increased by a Relapse ; Oblivion is the only Cure for it ; you must call yourself to a serious Account, and say to yourself, What must I do with these Thoughts that thus imploy my Mind ? Does not such and such Misfortunes threaten

threaten me, if I should have the Weakness to give way to them?

Make your Enemy furnish you with Strength and Assistance; which you may find Means to draw from his proper Character by not flattering him. Discard all the fine Things you imagined of him, give him no Assistance, shew him no Favour, and you will find very little Charms remain; after you have done this, think no more about it, take a firm Resolution to flee from it; believe you have as much Strength as you could wish. Rambling about with little Amusements will be necessary; but you must take care to avoid all Pleasures which touch the Heart.

It is not so much by our Faults and Mistakes that we are ruined, it is the Manner of our conducting ourselves after we have committed them is the Thing. A modest Acknowledgment of our Faults disarms all Hate, and dulls the Edge of Anger. Women, who have been so unfortunate as to fall from their Duty, to revolt from Virtue and Modesty, ought, in regard to Custom and violated Chastity, to appear with great Humility.

It

It is a Sort of Reparation which the Public requires. If ever you forget your own Faults the World will be sure to remember them. Repentance gives Assurance of Reformation. Prevent then that natural Malignity of the Generality of Mankind; put yourself into the Situation their Pride would place you in, for they will have you humbled; and when you have done as they would have you, they have no more to require. Pride recalls the Memory of former Faults, and perpetuates them.

Let us now, my Dear, come to the Duties of Society. I thought it necessary above all Things to take you out of the common Road of Education, and your infant Prejudices; to fortify your Reason, and to give you certain Rules for its Support. I also thought that most Disorders of Life proceeded from false Opinions, that false Opinions occasioned irregular Thoughts, and that when the Mind was not clear, the Heart was open to the Passions; that the Judgment must have its Foundation in Truth, to preserve us from Error; that we must endeavour to have such Sentiments in the Heart as will exclude the Passions.

Passions. When you are acquainted with Truth and delight in Justice, you may then be assured of all the Virtues.

One of the principal Duties of civil Life, is to shew a Regard for others. People who regard only themselves will be despised and neglected. If you expect too much, you will be allowed nothing, neither Friendship, nor Reputation, or any Sort of Service. Social Life depends upon our performing mutual good Offices to one another; they are most polite who contribute most to it. While you are contributing to the Happiness of other People you are promoting of your own; this is a most ingenuous Way of thinking.

Nothing is more hateful than to see People live as it were only for themselves; the least Degree of Self-love infringes upon Virtue, and the Pleasures of Society; a moderate Degree of it borders upon Vice, but an immoderate Degree of it is criminal.

It will be impossible for you to be intimate with a Person whose Self-love is predominant, especially if they make you sensible of it;

and yet we can never divest ourselves of it entirely: It is a Passion that will reign so long as the World endures.

There is also an artful Self-love which is never employed at the Expence of others.

Strange! that we should think we exalt ourselves when we debase our Fellow-creatures, when in Truth it only shews us to be envious and traducing. Kindness will benefit us much more than Malice. Never omit doing good Offices whenever you have it in your Power; speak well of every body, and never judge with Rigour. Acts of Kindness and Generosity often repeated, will in the End gain you a high and amiable Character. It will be the Interest of every one to speak well of you, to lessen your Defects, and augment your good Qualities. Let not other People's Demerit, but your own Virtues, be the Foundation of your Reputation; you must consider their good Qualities cannot take away yours, and if your own Character is impaired, you must not impute it to any body but yourself.

One of the Things which makes us most unhappy, is, that we are apt to rely too much on the Men, and this is also the Source of our Injustice : We quarrel with them, not on account of what is due to us, nor for what they have promised us, but for that which we have hoped for from them. We form to ourselves a Right to our Hopes, which leads us into many Mistakes.

Be not hasty in judging, hearken not to Calumny, resist the first Appearances, and never be eager to condemn ; consider there are Things probable which are not true, as there are Things true which are not probable. Many Things seem true in Reason which prove false in Fact. I suffer none to repeat to me the Whispers of Malice.

In some particular Cases you should behave like a Judge upon the Bench. They never determine in a Cause without hearing and examining Witnesses fairly on both Sides. But we, without any Sort of Charity, make ourselves the Arbiters of Reputation : Any Proof, any Authority will do to condemn another. Being more prone to censure than commend,

commend, and 'prompted by a natural Inclination to Detraction, we think we raise our own Reputation by taking from another, which always occasions great Enmity and Hatred, for Things of this Sort generally come round.

Always judge with Equity, for be assured the same Justice you do to others will be rendered to you again. Do you desire that People should think and speak well of you? never speak or think ill of any body.

Kindness, which is a Sort of Imitation of Charity, is also a social Virtue; if you have it in an eminent Degree, it will raise you above all who are not so well endowed with it as yourself; and yet the chief Motive is Self-love. The Expence will be yours, and others will reap the Advantage. It is one of the principal Bands of Society, and the only one to preserve Harmony and good Humor in Conversation. This benevolent Disposition makes us inoffensive, affable and obliging; it increases the Number of our Friends, and weakens the Malice of our Enemies.

Our natural Propensity to domineer, is a most unjust Sentiment. What Right have we to assume or pretend to a Superiority over others? There is but one lawful Superiority, and that is acquired by Virtue.

Strive to outdo others in Goodness and Generosity. Be ready in performing good Offices, and Acts of Beneficence; this is the only way to exalt yourself. To be intirely disinterested will make you independant, and set you above Fortune; for nothing debases us so much as the Love of Riches. It is the good Qualities of the Heart that must form Society, and make it agreeable.

Wit is not a social Quality; you often find People who have a large Share of it, very hateful. They are commonly tenacious of their own Opinions, and love to domineer over, and treat others with Contempt.

Though Humility is generally looked upon as a Christian Virtue only, we ought to allow that it is a social one also, and so very necessary, that without it common Inter-
course would be difficult. It is the high O-
pinion

pinion we are apt to have of ourselves, makes us insist so much upon our own Prerogatives, and inroach upon other People's.

Be not too exact and rigorous in examining into the Character of any one, nor stand upon too nice Punctilios with every body, the most perfect Civility does not require all that is due to you. Don't be afraid of out-doing your Friends or Acquaintance in Complaisance. If you would be an amiable Friend you must exact nothing with Severity; and that your Words and Actions may agree, often reflect seriously on your own Weakness, lay yourself intirely open to yourself, without any Disguise. This candid Examination will give you such Sentiments of Humility for yourself, as will make you grant proper Indulgence to others.

Let your Humility be without Shame, for Shame is a secret Pride, and Pride is an Error founded on the Opinion you have of your own Merits, and an Injustice in your endeavouring to appear to others what you really are not.

Reputation

Reputation is certainly a most desirable Good, but to be too eager in the Pursuit of it, and to do every thing with a View of attaining it, is a very great Foible; you must learn to satisfy yourself with deserving it.

Do not reject any ambitious Thoughts of Honour, for it is one of the surest Supports of Virtue; though there may be some Difficulty in making choice of true Honour.

Learn to look upon those that are above you without Envy or Wonder, and on those who are below you without Contempt. Be not imposed upon by the dazzling Lustre of Pomp: It shews a most abominable Meanness of Soul to be continually cringing to Greatness: 'Tis to Virtue alone that Admiration is due.

In order to accustom yourself to value People for their proper Qualities, consider the State of a Person loaded with Honours, Dignities and Wealth, to whom nothing seems wanting, and yet in reality wants every thing, not being possessed of true Happiness. They who think themselves poor suffer as much as
if

if they were really so. *Nothing is worse*, said one of the Antients, *than Poverty in Riches, because the Disorder infects the Soul.* What a miserable Situation is that Man in who endures all the Torments of Opinion, unable to enjoy the Benefits of his Fortune! he is blinded by Error, and destroyed by his Passions; whereas a reasonable Person, if he has nothing else to comfort him but Wisdom and solid Reflection, enjoys a Tranquillity of Mind which nothing can equal. In short, the Happiness of one and the Misery of the other, proceed only from their different Ways of thinking.

If you find in yourself the least Tendency to Hatred or Revenge, oppose them with all your Might; nothing is so base as Revenge, or more unworthy to a generous Mind. When you are ill-treated, all the Return I would advise you to make, is to shew a proper Contempt; this will be an easy Way of ballancing the Accompt. If the Offence is trifling, you must always shew Indulgence. During the Course of your Life, you must expect some time to meet with ill Treatment, when perhaps those very Friends for whom
you

you have done the most, will be the first to condemn you ; in such a Case, after you have taken a Method to shew them their Baseness, and convinced them of it, there let it drop, and endeavour to think no more of it. You must strive to gain the Esteem of your Friends ; but when you meet with People who judge from Prejudice, or who are of so violent a Disposition as not to endure Contradiction, it will be most prudent to drop the Acquaintance ; for do what you will you may depend upon it you will never meet with the Approbation of such Sort of People. In such Cases your Innocence will be a sufficient Barrier to their Injustice ; for if their Praises cannot augment your Worth, their Censures cannot diminish it ; you may therefore, without thinking one Jot the worse of yourself, say with some Sort of Compassion *that they have bad Eyes*. Have the Satisfaction to reflect with yourself, that your good Qualities will put you above Hate and Envy, and let your Virtue inspire you with such Hopes as shall be your constant Support and Comfort.

The best way of revenging yourself will be to have more Moderation, than those who
 attack

attack you have Malice. None but exalted Souls are touched with a true Sense of the Glory of forgiving.

Let it be your Comfort, that you have a just Right to the Esteem your Enemies refuse you. There is one, and but one Sort of Revenge, that you can lawfully take, which is that of doing Good to those who have offended you. This is the sweetest, as well as the only Revenge allowed of; you satisfy your Resentment, without taking from your Virtue. *Cæsar* gives us a noble Example of this Sort of Revenge. His Lieutenant *Labienus* deserted him at a Time when he had most need of him, and went over to *Pompey*: *Labienus* had left great Riches in *Cæsar's* Camp, which he sent after him with this Message, *Behold the Revenge which Cæsar takes.*

It will be prudent to turn the Faults of others (even tho' they hurt us) to our own Instruction; but it too often happens that they only begin the Injury, but we compleat it, by making a bad Use of the Power they give you over them, by imagining we have a Right to retaliate; but it would be great

Injustice to take any Advantage of this Sort, and for which the reasonable Part of Mankind would condemn us. If we could prevail upon ourselves to bear Injuries with Patience and Moderation, all the World will commend us, and the Faults of those who injure us will seem to be augmented by our Forgiveness.

If you find yourself mistaken in your Friends, that you have been deceived in them, seem not to know it, for the Moment they perceive you have found them out, their Inveteracy will increase, and their Malice grow more implacable. So long as you dissemble, you flatter their Self-conceit, they enjoy the Pleasure of thinking they impose upon you, they value themselves for their superior Cunning, and triumph in their Mistake. By disguising your Knowledge of their Sentiments, you give them time to recollect themselves and Space for Repentance ; if after this you take a proper Opportunity to unmask the Affair, and at the same time do them a good Turn, they will certainly be more sincerely attached to you for the future.

Observe

Observe an inviolable Truth in all your Words, by this means People will put an absolute Confidence in all you say, when you keep your Word with the nicest Punctuality. Have a particular Regard to Truth even in the smallest Matters, and think it a most contemptible thing to wound it on any Score.

It is an old Saying, that they who are guilty of Lying, despise the Gods and stand in fear of Men ; but they who speak the Truth and perform good Actions, resemble the Gods. Oaths must always be avoided by you ; the bare Word of an honest Person will have the same Authority as an Oath.

Politeness is a strong Desire to please ; Nature bestows it upon us, and Education and good Company improve it in us. Politeness is the Suppliment of Virtue : They say it came into the World when Virtue the Daughter of Heaven abandoned it. In Days of Yore, when Virtue's Empire flourished most, Politeness was least known. It came in with Luxury, and is the Product of Sensuality and Delicacy. It is a disputed Point with some, if there is not more Vice than Virtue in it. Without pretending to define or decide this

Affair, may I be allowed to give my Sentiments freely? I think then, it is one of the principal Cements of Society, as it contributes most to the Harmony of it; it is a Preparative to Charity, and an Imitation of Humility. To be modest is true Politeness, which as it delights in pleasing, knows that the way to succeed is to shew no Sort of Preference to ourselves, but a high Esteem and Respect for others.

Pride separates us from Society, and Self-love is apt to make us assume a Rank which does not belong to us, and consequently will not be allowed us. Self-Esteem, when too apparent, is almost always punished with universal Contempt. Politeness is the Art of reconciling agreeably what is due to ourselves and others; and these Duties have their Limits, which if we pass, it will be Flattery with respect to others, and Pride with regard to ourselves: It is sometimes a most deceitful Quality.

The politest Persons have generally a Sweetness in their Carriage, and Talents very engaging; it is *Venus's Zone* it; imbellishes and
gives

gives most shining Graces to all who wear it ;
in short, possessed of this good Quality you
will never fail to please.

There are several Degrees of Politeness,
which you will attain to in Proportion to the
Delicacy of your Understanding ; for it will
be seen in your whole Behaviour, in your
Manners, your Discourse, and even in your
Silence. To display your Wit and Parts in
a haughty disdainful Manner, is very unpolite.
To exult in your own Happiness, before some
Sort of unfortunate People, would be Cruelty.
By keeping good Company, good Manners
may be acquired, but it requires great Delicacy
to appear polite and witty at the same
time. The World will pass by many Defects
in a well-bred polite Person, and expatiate
on their good Qualities. Those that are
wanting in their Behaviour, stand in Need of
some other very good Quality to make amends
for this Deficiency, and even then their Reputation
will rise but very slowly. In short, Politeness
costs but little, and bestows a great deal.

Silence is always very becoming to a young
Person ; there is a Sort of Dignity, as well
as

as Modesty, in keeping it properly : By this Piece of Prudence in your Behaviour you will be able to judge of others, without running any Risque yourself; but take great Care that your Silence has not the least Tincture of Haughtiness or Contempt; it must proceed from Modesty, not from Pride. But as one cannot always keep Silence, you must know, that the first Rule for speaking well, is to think well.

When your Ideas are clear and consistent, your Discourse will be intelligible; let it also be modest and becoming. In your Discourse you must pay a proper regard to Prejudice and Custom. Our Expressions shew our Sentiments, and our Sentiments denote our Morals.

But above all, avoid the Character of being a Joker, you will find it a bad one, because you can never gain Esteem by making People laugh. Be attentive to others more than to yourself. Endeavour to make yourself valued rather than admired. Learn to listen with Attention, not to be giddy and careless in your Behaviour.

Avoid

Avoid all dull tedious Relations; let your Narratives be concise and clear; and what you say should be something new, or at least give it some new Turn. There are many People in the World whose Discourse is sound and nothing else; the Tone of the Voice strikes the Ear, but communicates nothing to the Understanding. Endeavour therefore, whenever you speak, to please or instruct; for if you expect Attention, you must requite it with something that's agreeable and entertaining, for a Tale that is not entertaining cannot be too short.

Approve, but seldom admire; for too much Admiration favours of Folly. Let your Conversation be free from Art and Finesse. Prudence consists chiefly in talking little, and being more mistrustful of your own self, than you are of others. An upright Behaviour, and the Reputation of Probity will gain you more Confidence and Esteem, and in the long Run, promote your Fortune more than any bye or indirect Means. Nothing but the exactest Probity can make you worthy of the greatest Things, and make you superior to others.

Accustom

Accustom yourself to treat your Domesticks with good Nature and Humanity. It was a Saying of one of the Antients, *That we should look upon them as Friends under Misfortunes*; consider, the great Difference that is between you and them is owing to Chance only. Add not to the Weight of their Cares, but make them as little sensible of their Condition as you can. Nothing is so mean as behaving haughtily to those under our Subjection.

Forbear to use any any harsh or opprobrious Language towards them, for that is a Thing which polite, well-bred People are always ignorant of. Servitude being established contrary to the natural Equality of Mankind, we ought to soften it. It is impossible to meet with Servants without Faults, which we ought in some Measure to bear with, since we ourselves expose our own to them every Day. When the Violence of our Passion gets the better of our Reason (which we never think of hiding from our Servants) what an Example do we set them! Does it not take away all Right of reprimanding them? Tho' I would not have you condescend to a
low

low Familiarity with them, yet you must assist them, advise them, and be kind to them according to your own Condition and their Necessities.

Let the Government of your Family be mild and gentle, but at the same time keep up your Authority. Don't always threaten and never correct, for that's the way to have your Menaces despised ; but never exert your Power when you can prevail by Persuasion. Remember that Humanity and Christianity put all Things on a Level. The Heat and Impetuosity of Youth, joined to a false Idea we have of ourselves, make us look upon Servants as Creatures of a different Species, not of the same Nature with ourselves. How contrary are such Sentiments to the modest Opinion you ought to have of yourself, and to that Humanity which is due to others.

Give no Sort of Encouragement to the Praise of Servants, and to prevent the frequent Repetition of their Flatteries making any Impression upon you ; remember they are but Hirelings who would take Advantage of your Weakness and Pride.

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If unfortunately, *my Dear*, you follow not my Advice, if it is thrown away upon you, I shall however benefit myself by it. By these Precepts I lay myself under fresh Obligations; these Reflections are so many new Engagements to endeavour the Improvement of my Virtue. I fortify my Reason in spite of myself, and am put under a Necessity of obeying it, or take all the Shame to myself of having deserted it after having known it; for to be unfaithful to it would turn to my own Confusion.

Nothing, *my Dear*, is more humiliating than the writing on such Subjects, as will recal to my Mind all my Faults. In shewing them to you, I divest myself of all Right of reproving, I furnish you with Arms against myself, and give you Leave to use them, if you find me guilty of those Vices that are contrary to the Virtues that I have recommended to you; for Advice loses its Power, if not sustained by Example.

DIALOGUE



DIALOGUE

BETWEEN

ALEXANDER and DIOGENES,

On the Equality of their Happiness.

ALEXANDER.

WHAT a Course of Life have you imposed upon yourself, *Diogenes*! Had it not been better to attend upon some Prince, to preserve yourself from Indigence, than lead a wretched Life, without House or Home, without Cloathes, and often without Bread?

DIOGENES.

Do you think it possible for a Man to be poor with Virtue and Knowledge? You see, *Alexander*, the Evils and Inconveniences of

my Condition, but you are a Stranger to its Advantages. My Poverty screens me from Envy, and only exposes me to the Insults of Men whom I despise, and whose Applause you greedily seek, at the Expence of your Blood, your Quiet, and the Lives of the Fools that follow you. By means of this Poverty I enjoy my Freedom and Independence. The Difference between us is, that all the Good, all the Happiness you enjoy, is conspicuous, and becomes the Object of Mens Wishes; but your Ills are concealed, and mine are apparent. You excite Passions, which wound Self-love and make it revolt; your Grandeur debases other Men, by making their Littleness obvious. For my Part, I only excite their Pity; and Pity makes them feel their Superiority, and leads them to Tenderness. It is imagined, that there is something like an Equality in all Things; that Illusion in Fools, and Wisdom in wise Men holds the Ballance of their Happiness and Misery: And yet the Fool's Illusion magnifies his Ills, and often annihilates his Felicities. Sometimes his Pride doubles them; his Squeamishness encroaches upon his Sense, and impairs it; for a mere Trifle or Nothing is sufficient

ficient to marr Pleasure, and Happiness consists in the Sensation, not in the Things themselves. Reason, in the Wise, allays their Adversities, and doubles their Prosperities, or else reduces both to their just Value. Whenever you please, we will reckon up the good Things you enjoy, and the evil Things you suffer, and set them against mine; and then you shall see that we are upon a Par, if the Advantage be not on my Side.

ALEXANDER.

What! you value then as nothing the first Places in the World, the Glory of Conquerors, and their keeping Fortune as a Slave in their Retinue. Is not this a real Good, and the Object of all Mankind's Wishes?

DIOGENES.

I deny it. It is true, that such Things are the Objects of almost all Mens Desires; but let us examine the Ingredients of your Happiness. There are Princes by Birth, and Princes of Fortune's making, but very few Princes made so for their Merit. Now, in your Case it very luckily falls out for our Self-Love, that we are not under the odious Necessity of owning it is Merit that has set you above us: No, we comfort ourselves with

with the Thoughts, that you owe to Chance, or the Caprice of blind Fortune, the extreme Difference there is between you and us.

ALEXANDER.

If I am not worth notice on the Score of Birth, my Conquests, and the Glory I have acquired, ought, at least, to be looked upon as something.

DIOGENES.

Still less. I would overlook your being born a Prince, if you studied only to make Mankind happy; but I see nothing commendable in spreading Terror and Destruction all over the Earth. You have pinned all your Reason upon your Sword, which is your only Law. You call Ambition Greatness; for it costs you nothing to give specious Names to your Errors. I don't wonder at it; Men combine to ennoble these Weaknesses which are common to them all. But I tell you, that what you call Greatness, is nothing but a violent Ferment in your Blood, which sets your Imagination on Fire. What! because your Blood has acquired a certain Degree of Heat, with an extraordinary quick Circulation, all *Asia* must be laid waste? But pray, what Share have you in these great
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Conquests, of which you so mightily boast? Were you to give your Soldiers and Generals the Share they have therein, how little would be left for yourself? You are only a Hero of Fortune, not a Hero of Merit's raising; and you have been so unwise, that when Fortune did every thing for you, you wanted even common Prudence to give Bounds to your Projects. Great Qualities alone are not sufficient to form a great Man; we must likewise know how to use them. But what have you got by exceeding all the Limits of Probability? Why, nothing but to deserve to be blotted out of History, and turned over to Romance. You should have observed a certain Rule and Measure in your Actions, and brought them down to the Level of human Belief.

ALEXANDER.

What! is not Glory, superior Glory, a real Good?

DIOGENES.

Glory is a Word liable to very arbitrary Constructions. We must previously agree about what is entitled to that Name.

ALEX-

ALEXANDER.

I call that Glory which Mankind acknowledge as such.

DIOGENES.

Error is not less Error for being universal. Nothing can be more contagious than a Mind like yours. It has so staggered and confused the Minds of Mankind, that its Operations influence ours; and it is to you we are indebted for the Folly and Madness of all the Heroes.

ALEXANDER.

That denotes the exalted Pitch of my Glory, and how prone Men are to receive the Impress thereof, and desire to be like me.

DIOGENES.

No; this is not the Work of Nature, 'tis your Work. You have put the animal Spirits into such Commotions, that they have struck out new Roads in the Brain; and a Habit of thinking like you, has kept those Roads open ever since.

ALEXANDER.

Tell me then, what is it that deserves, in your Opinion, the Name of Good? since neither the Royalty I derive from Birth, nor the

the Glory I have acquired, nor Fortune ever waiting upon me, are worthy of that Name.

DIOGENES.

I don't say that these are not good Things, but I maintain that they are not the sovereign Good : They are not so valuable as we imagine ; and they are moreover, often attended with great Evils. Fortune never treats, even with her best Friends, but upon harsh Conditions ; she makes them buy her Presents at a very dear Rate. On the other Hand, Poverty is not so great an Evil as you take it to be : Privation is not grievous when Desire is extinguished, and I enjoy many Advantages which you are a Stranger to. The sovereign Good, in my Opinion, is Virtue ; and all the Distinctions established among Men, have been, or ought to be, intended only as the Reward of Virtue. Next to this I rank Independence, Peace of Mind, Gladness of Heart, and the Comfort of a good Conscience ; Advantages which we commonly enjoy along with the Possession of Virtue. You yourself were so sensible all the Greatness of Man centers within himself, that you used to say of *Parmenio*, *His Outside is plain and negligent, but his Inside is all Purple by the Virtues*

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of his Soul. You ought to place your Felicity in making Mankind happy instead of subduing them and making them miserable. All those who have held the first Places in the World, have confessed in their sincere Intervals, that the highest Post was the worst of all. No human Felicity can bear up Man without the Aid of Philosophy; and did not you yourself, when pressed by the Weight of your Pride, cry out, *O Athenians, what Toils do I undergo to gain your Praise!* But you wanted to be only a mere Heroe, and not a great Man. The Heroe has nothing in him but the Bravery of a Pyrate, who, by favourable Opportunities, becomes a Conqueror; and this Virtue, so noble in itself, ceases to be a Virtue by the Use you make of it. A great Man collects all the Virtues within itself, and preserves them untainted. It never entered into your Head, that the first, and the most noble Conquest was that of Mens Hearts, Always out of your Senses, satiated with Glory and Fortune's Favours, weary of your own Felicity; this Glory, which appears so charming while you are in quest of it, is looked upon as nothing the Moment you have acquired it. If Men had not been under

der a Delusion, if their general Opinion had not favoured you, they would have looked upon you as a raving Madman. You have kept up your Fame with nothing but Illusions, which you forged for yourself, or found others possessed with; and thus Prejudice and Prepossession have blocked up all the Avenues to Truth. You have stretched the Idea you had formed of yourself, and sacrificed every Thing to that Idol.

ALEXANDER.

We must chuse Umpires to decide which of us two is the Madman. For my Part, I think like all the rest of Mankind: I only give full Scope to the common Error, if it be an Error to make myself illustrious by great Conquests.

DIOGENES.

I know very well, that the unthinking Multitude will be on your Side. The Number of wise Men is very small; and although you are a Prince, you are but one of the common People by your way of thinking. Ever in dependence on the Opinion of the World, you place your Happiness in the Judgment of others. You are no farther happy than they please to make you so.

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You

You never learned to pay a proper Deference to your own Judgment, nor to be content with the Consciousness of your acting right. You don't think yourself worthy of your own Esteem ; but the Suffrages of the Public, however empty and delusive, make you amends for the want of it. This high Renown is a Prop to your Weakness. Your Self-love, and the Adulation of Men blind you ; but yet Truth sometimes draws aside those Veils, and shews you in proper Colours ; and then it is that you cannot bear this Picture of yourself, and therefore you embarked in Conquests, to shun the Sight of it. Inconstancy, by the continual Bustle it keeps us in, supplies the Place of Happiness. Your Enjoyment of Things lasts while you are in Search of them, but ceases as soon as you have got Possession. There is something great in Moderation and a quiet Mind, which denotes Independence. For my Part, I have had Virtue and Resolution enough to do without all those Trinkets of Glory ; I have learned to be content with living unknown to the World. You have not had Merit enough to act this Part, nor Talents sufficient to employ your leisure Hours.

ALEX-

ALEXANDER.

Your Pride grows too impertinent for me to bear. Have you forgot that all my great Atchievements have been praised by Orators, celebrated by Poets, recorded in History, and admired of all Men?

DIOGENES.

It is not Pride, 'tis my Knowledge that offends you. Those Men praised not what they did see in you, but what they wished to find in you: The Respect they paid you, the Applauses they gave you were a Tribute offered to your Dignity, not to your Virtues nor Manners. Give me leave to put a Question to you: Do you think it is your Merit that attaches Men to you? No, nothing but their Wants draws such Crowds about you. If they were without Passions, Courts would become Desarts. What are Courtiers? Vain-glorious Men who stoop to Meanneſſes, or Wretches that ſerve for Hire. Theſe are your Spectators, but Spectators ſo neceſſary, that you cannot live without them; for, take away the Witneſſes of your Deeds, and your Happineſs ceases of courſe. Your Greatneſs is not pleaſing as ſuch, but as it is profitable to us. If a Man contracts Friendſhip with
me,

me, it is owing to his own Sentiments, or to my Merit. Such Attachments are not for your Turn. Who relishes pure Friendship better than we do? Who is less liable to be deceived in its Characteristics? Men that are happy (in the common Acceptation of the Word) do not know whether they are beloved. Thus it happens, that the prime Felicities, which are those of the Sentiments, are interdicted to you. The most delightful of all Errors, the most flattering Illusion, that Pleasure whose Source lies in the Heart, which tickles so agreeably our Self-love, cannot be tasted by you: Your Soul is never prepared by Expectation; you are not led through the Paths of Hope; your Desires are not heightened by Difficulties: Thus do you make Love without Enjoyment.

ALEXANDER.

What Man ever bridled his Affections more than I did, when I respected the Wife of *Darius*, and made a Sacrifice of my Inclinations to Moderation and Justice?

DIODENES.

That was a virtuous Act, but it does not prove that your Sensations are of equal Value with ours; and yet Sensation is the Arbiter
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of Good and Evil. The most substantial Good becomes such, only through the Impression it makes on our Soul. One single Emotion of the Heart, one Reflection of the Mind, has more Influence on my Soul to make me happy, than your whole Fortune has on yours.

ALEXANDER.

By multiplying Arguments you resolve every Thing into nothing: Virtues, great Qualities all vanish before you, and you change the very Nature of Things.

DIOGENES.

It is true, my Philosophy has changed all Objects with respect to me. That which you call Fame, and to which you sacrifice every Thing, I call an empty Sound, a Tributary to the Caprices of Fortune; and I cannot conceive how a Man should set so great a Value on the general Opinion of those whom he despises. Learn in particular, that the Road to Immortality is Virtue. What is your Power? The Liberty to do Things, which oftentimes it would be well for you, if you were not able to do them: Your Riches are nothing but a Multiplicity of Wants, ever craving and never satisfied:
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Your Desires, an Abasement of the Nature of Man, a Disgrace to his Dignity. But the greatest of your Pleasures centers in the Enjoyment of those Pleasures which other Men do not enjoy ; a malignant Pleasure indeed, whose Source lies in Pride. When I know how to lessen all the Advantages which the Majority of Mankind think you have over us, and am Master of the Secret of enlarging my Happiness and extenuating my Misery, all Things then become equal between us. Perhaps I am also your Equal in Merit, and of this you were so sensible, that you said one Day, *If I was not ALEXANDER, I would wish to be DIOGENES.* When your Vanity and Self-Love consent to give me the second Place, I may very well be worthy of the first.

A D I S-



A
DISSERTATION

ON THE

SENTIMENTS of a LADY,

Who thought Love not unfit for Women,
even after their youthful Days are past.

I SHALL not attack *Ifmenia's* Opinions; she has propounded them too delicately, and established them too solidly to leave any Room for Contradiction. I love to think as she does, and was almost overcome before she had done speaking. I should therefore but very ill defend a Cause, which I have some Interest to lose; her Eloquence would not bear hard upon me, as I am already half vanquished: Therefore, I will give her an Antagonist more worthy of herself, I shall

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turn

turn her over to the Public, set her to combat a Prejudice, an Opinion received in all Ages : To eradicate this Opinion, this Prejudice will be a Victory worthy of her Talents. I take the World such as it is, not such as it ought to be : Let her make it think more rationally, 'tis her Business to do it, for I think, my Friend, like *Anacreon's* Mistress, has Persuasion dwelling on her Lips.

Ismenia has thoroughly proved my Proposition ; she has not weakened it, but she is willing it should be illustrated by my Remarks. Custom has established it as a Kind of Law, that Love, which is interdicted to Women at all Times, is much more forbidden them when they are somewhat advanced in Years. Custom is stronger than I ; and therefore I don't undertake to combat it, especially as the Consent of all Ages is against us.

Under what Form do the Poets paint the Love of Women that are past the Prime of Life ? we must not flatter ourselves here ; Youth is the Season of Love : Whenever you go beyond this limited Term, Pains increase
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and Pleasures decrease. The Rule is, that a Woman must lay aside Love the Moment she is no longer agreeable. You ask me, what Term, what Age has been fixed for this? 'Tis the Men must decide it; they are competent Judges of what pleases them, and we must take their Word in the Case, they feel the Effects and Impressions we make on them. But they expect we should be handsome, nay, have even imposed it on us as a Law, and given us nothing else to do: They have destined us to be *an* agreeable *Object* in their Eyes; and the Moment we exhibit nothing delightful, we lose both their Notice and their Regard.

Young People have great Advantages; the Public pardons every Thing they do, and lends them Excuses, which they appropriate to themselves, and so appear less culpable in their own Eyes. After the Spring of your Years is gone, how can you indulge Foibles at an Age dedicated to Reason, when it ought to resume all its Rights? If you give Duty the Slip, you cannot fly from Remorse. We have indispensable Judges by whom we must

be examined, Conscience and the World. Conscience, as it grows older becomes better informed and more severe ; it encreases in Knowledge, and becomes more tender. (By the Word Conscience, I mean, that innate Sense of nice Honour, which does not forgive itself any Thing on the World's Account.) Now, when once a Woman has lost her Beauty, she has nothing left to bribe her Judges with: They re-assume their natural Severity: The World no longer forgives you any Thing: You forfeit the favourable Constructions they are apt to put on the Errors and Mistakes of young People: We are not now allowed to be in the Wrong; in short, the Privilege of being fallible is taken from us.

Ismenia will perhaps say, What Occasion for calling in the World to a Mystery, which it has nothing to do with; withdraw yourself from the Eyes of the Public, and you will be ready to own that all exterior Gallantry ought to be forbid at that Age. *Monf. de St. Evremont* is of her Opinion, he says, that the Endowments of the Mind bear up but very indifferently in the Croud, against the Graces of the Body; that we must withdraw
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from the Crowd, and keep our Loves behind the Curtain. But is it possible to do this? Are we not always suspected, and our Actions guessed at? Consequently, I stand in need of the Public, since they are my Judges, and my Actions to be scanned by them? It would be doing a Kindness to many, if *Is-
menia* would compound with the Public, and make it more tractable.

I asserted, that at the Age when it is least allowable to harbour the Passion of Love, our Pains encrease and our Pleasures decrease. The Pleasure of Love is kept up by two Sensations or Affections; our own, and those of the Person beloved. I believe Womens Love is as strong at the Age when it is most forbidden them, as in the Flower of their Youth; but they then run the Hazard of loving alone, which is a melancholy State: They cannot enjoy the Confidence of being beloved, and yet the grand Charm of Love is derived from that Certainty. The Infidelities, the Sacrifices, which you are liable to experience; in fine, all the Ills of Love wait upon you the Moment you know not how to stop, but are resolved to indulge this Pas-
sion

fion when it is no longer allowable in you. The Heart, Glory, every Thing, in short, suffers for it : Glory, which was not made to be the Companion of Love, becomes its greatest Delight, when it is content, and its greatest Woe, when it has Cause to complain.

Ifmenia has very well proved the Advantages that are to be found in Love, at an Age when one is free from the Heat and Indiscretions of Youth. It is certain, that the Mind is better formed, and more adorned, for those on whom its Endowments make an Impression. As for Merit in Sentiments, there is but very little to be found in young People ; they are much more delicate and taking at the Age we are speaking of. If you have exercised your Sentiments, the Heart is the better instructed for it ; if you have curbed them, they acquire thereby more Strength and Vivacity. *Ovid*, whose Authority is to be allowed in the Affair of Love, says, that we cease to love when we have learned how to make Love ; and *St. Evre-mont* forbids it not at any Time of Life. In our Youth, says he, we live in order to love ; and as we grow in Years we love in
order

order to live. But the Men, who have ever dealt unequally and unjustly between themselves and us, have enlarged their Privileges and contracted ours; for they allow themselves the Passion of Love at all Times, but not to us after a certain Age.

It is therefore certain, that all those Niceties which make up the Charm of Love, must not be looked for among young Females. They are full of themselves, taken up with their Beauty and their Dress, and intent upon nothing but Trifles. The Merit of the Mind is not encreased and accomplished but by Reflection, and of this young Women are incapable. As they are ignorant of every Thing, and as all Objects have in their Sight the Charm of Novelty, so they run indiscriminately after all: This is so much Loss to the principal Taste; for a Sensation cannot be strong and lively, unless it be alone in the Mind: The Moment it is divided, it is weakened.

When once a Woman has passed the Flower of Youth, when she has run from one Object to another, when this Taste for
frivolous

frivolous Things is worn away, and that, by the Solidity of her Temper, she is brought back to herself; if she then allows her Heart to harbour an Affection, she will be much more taken up with it, and will live to one single Object. Such Persons are improved and finished by Love; the Desire of pleasing, and being esteemed of those they love, makes them keep a Guard over themselves; for Love is a severe and nice Censor, who pardons nothing.

All these Niceties are not regarded by a young Person sure of pleasing by her Charms; full of Confidence in her Beauty, she borrows no Helps from the Merit of the Heart nor the Mind; nay, it often happens that she does not so much as know what is meant by the Word Virtue. At the Age when we are sensible our Charms are decaying, as we are still willing to please, so we bethink ourselves of supplying by solid Qualifications what we lose in outward Graces. What is missed in Sensibility and Tenderneſs from the Person we love, we endeavour to make good by gaining a larger Share of his Esteem; and this is done by acquiring Qualities which are

fit Objects of it, but which cannot take their Rise from the Illusions of Love.

There are but very few Men capable of being affected with true Merit in Women; nay, they don't look for, nor require any Merit in them: It is enough for them if they are handsome. Sentiments of Love are a Tribute paid to Beauty, as Esteem is to Virtue. By Beauty I mean every Thing that the Senses are taken with. The Qualities of the Soul warm the Imagination but very little; they are not the Object of ungovernable, inebriating Passions. Therefore, if after you have passed the Prime of Life, your Beauty is not yet faded, but is still capable of making some Impression, the best Thing you can do is to improve that Impression into Esteem, by making all your Actions tend to this End; that so, if the Man takes a Liking to you for your agreeable Outside, you may afterwards fix him by the Merits of your Mind and Heart; but don't trust much to those light Impressions on the Senses, or, at least, make use of them only to introduce Sentiments more solid and lasting. Love is not to be played with at a certain Age, as in

our youthful Days ; it must shew itself under another Shape to the Person beloved. But I don't mean to give Rules and Precepts for Love ; no, I am only painting its Evils, that we may learn to shun them.

To make good her Argument, *Ismenia* produced the Example of a Person still possessed of all her exterior Accomplishments, though past the Flower of her Age ; which Example shall likewise serve me to prove how amiable solid Qualifications render a Woman, when we has learned to improve them.

Ismenia only meant to speak of the Merit of Beauty : But I, who take a nearer View of her, am much more affected with her other Qualities. Her Figure is singular, peculiar to herself : 'Tis a Conjunction of every Thing that can make a Woman agreeable, a Merit admirably sorted in all its Ingredients ; Her Body was made to lodge the most amiable Mind in the World, and her Mind was destined to actuate the most lovely Form : This constitutes the prettiest Alliance under the Sun. But she did not rest satisfied with
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the trifling Merit of exterior Charms; she learned to acquire a more lasting one. *St. Evremont* says, That there are Women who have been guilty of Infidelity to their own Sex, by assuming the Merit of the Men. She is one of those Women. She is born one of the finest Ladies at Court, by the general Suffrage of the Public; ever sure of pleasing, it only costs her the Trouble of making her Appearance; being born for the polite, well-bred Part of Mankind, she never fails receiving a Tribute of Esteem, Affection and Praise, the Moment she shews herself. I mean those natural, ingenuous Encomiums, which are denoted by the Surprize and Admiration that her Charms easily force from the Company, who always long for her Presence 'till she appears, and never depart from her without Regret.

I never knew any body so universally applauded; I believe the Public would readily commence a Suit at Law against her, to force her to shew herself, as the City of *Toulouse* did to the fair *Pauco*. As this Lady never appeared in Public but she drew great Crowds about her, whereby unlucky Acci-

dents frequently happened, the Parliament of that City at last ordained, that she should shew herself twice a Week, and she accordingly complied with the Injunction.

The Public think they have a Right to enjoy, as Spectators, beautiful Objects, and would willingly have demanded of my Friend the same Condescension as the fair *Paucio* shewed: But such a Debt would have been but very ill paid by her. No body was fitter than she to adorn the Court; she was born in it, she held a high Rank there, and her Family were in the greatest Posts; the King was much younger then, and the Court more gallant than it is at present. What a World of Baits for a young Lady! But though formed for Society, and having it in her Power to stake higher, and win more in it than other People, she has withdrawn herself from the World. Her solid Temper and Genius made her sensible of the Emptiness of all those vain Applauses: She applied herself to the Culture of something better; she has read a great deal, and learned to profit by it. Her Memory is stored with valuable Acquisitions; her Mind is become stronger

stronger and more enlarged, and her Sentiments more refined: She has acquired a Character of Dignity which gains her Respect. Her Style, both in writing and speaking, is formed in a Way peculiar to herself: It is plain, noble and easy; the Terms she makes use of are well chosen, always adapted to the Subject, and yet without being studied. She never talks of any Thing but she sets it off, and yet no Art is perceivable in her Diction. She has a Facility of Expression, which flows only from the Clearness and Distinctness of her Ideas. Though sure of offering nothing but what shall be agreeable, she does not betray any Confidence in her Talent; on the contrary, she rather appears diffident; she seems to be ignorant of her Worth, and to want a little Encouragement. She sees but little Company, wholly applies herself to the Duties of her Station, and lives in close Friendship and Harmony with her Sister, who is much of the same Character. I need say no more to make her known to you, and excite you to praise her. She goes abroad but seldom, and is never seen at the Theatres nor in public Walks: She does not allow herself that perpetual Round of Visits
and

and Waste of Time, which the Women of this Country so commonly indulge themselves in, and which is inconsistent with strict Virtue and Modesty. I know not whether the Rarity of the Jewel should not enhance the Price of it, but it is certain, I never knew nor heard of so amiable a Character.

This Example alone would be sufficient to countenance *Ismenia's* Opinion, and make us acknowledge that Women are more amiable at the Age she maintains : But at the same time it must be confessed, that this Example being quite singular, it makes nothing for our Purpose. Where shall we find Women who have made a right Use of their Years; in making themselves Amends for the Loss of exterior Accomplishments by the Beauties of the Mind ? We cannot say we have done so ; for if we had, the World would, perhaps, pardon our being no longer young : But most Women lose every Thing in losing their Beauty. And yet nothing is more disconsolate than the Sequel of Womens Lives, that had nothing but Beauty to recommend them : They fall into a lamentable Vacuum, when once Beauty is gone. As it is the
Property

Property of Illusion to impose upon us, as it ever steps in between us and Truth, and draws a Veil over it; so the Moment the intoxicating Passions of Men cease, Things appear in their natural Colours, and we find ourselves resolved into mere Nothings. The Object of Mens Passion is Beauty; when this is lost, all other Things give us the Slip. But supposing Women were capable of giving themselves solid Merit, it is to be feared, that few Men would be capable of being affected with it.

Ifmenia has quoted abundance of Examples from Antiquity to prove that there are happy and lasting Engagements at the Age she insists upon. For my Part, I borrow nothing from past Times; I argue only from the present, and appeal to all sensible Women that have carried this Taste farther than they ought to have done: There is not one among them but will be sincere enough to own, that it is the greatest Misfortune in Life. There is no need that we should be menaced by the Law and Power of Custom, in order to keep us within the Bounds of our Duty; the Wretchedness, the Disgrace that attends those

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who

who forget themselves, is sufficient to check the strongest Propensity to transgress. We cannot make our Engagements with the Men any way subservient to our Happiness. Custom is so much their humble Servant, that every Thing is for them and against us. Whatever Baseness or Injustice may be found in their Conduct, we must not complain of it : Our Testimony avails nothing against them ; and 'tis by a necessary Consequence of their iniquitous Laws, that we cannot make any Treaty with them upon equal Terms : In short, they have extinguished our Rights and Privileges by the Power they have usurped. Therefore, I persist in my Opinion, That Women should at all Times refrain from Love ; but much more so, after they are past the Flower of their Youth.

F I N I S.

